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26, Wednesday, - - June 30,
10, Wednesday, - - July 14,
24, Wednesday, - - July 28,
ust 7, Wednesday, - - August 11,
ust 21, Wednesday, - - August 28,
tember 4, Wednesday, - - September 8,
tember 18, Wednesday, - - September 22,
ber 2, Wednesday, - - October 6,
ber 16, Wednesday, - - October 20,
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THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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THE INDEPENDENT.

Conducted by Pastors of Congregational Churches.

In addition to the proper editorial corps, Rev. R. S. Storrs, Jr., Rev. George B. Cheever, D.D. (C.), Rev. Henry Ward Beecher (B.), and Mrs. Harriet B. Beecher Stowe (H. B. S.), are stated contributors.

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EDITORIAL CORRESPONDENCE.

[Concluded from last week.]

In Alexandria almost everything is sold by weight, the *oka*, weighing about three pounds, being the common standard. As a specimen of prices, white loaf sugar of good quality was 150 piastres for 30 okas; about eight and a half cents a pound; large biscuits or pilot bread, of European flour, 160 piastres for 20 okas, about 13 cents a pound, on account of the high price of imported flour. The Egyptian flour is generally dark and rank, and makes a coarse black bread. Good flour from Trieste or Marseilles sells at from 4 to 6 piastres the oka, or from 7 to 10 cents per pound. A sack of French potatoes weighing 44 okas costs 176 piastres, about 7 cents a pound; these are also dear, the potato being little used in Southern Europe, in Egypt and in Asia. Coffee, of excellent quality, brings about 27 cents the pound, burnt and ground; black tea is little used and is scarce and dear; I bought a tolerable quality at $1 a pound, but it would be better to bring this from England, or at least from Malta. Oil, vinegar, and even wine are sold by the oka; salt is sold in blocks, by weight; rice brings about 5 cents a pound. Besides the more substantial and bulky articles, our stock comprised all manner of fruits, fresh and dried, sauces, pickles, and preserves, ham, tongues, &c. &c., for as one of our party remarked, we have all served "mankind in general" long enough to be entitled to have a good time to ourselves. To a taste formed upon the Philadelphia market and exercised upon the dairies of Orange county, butter was the most difficult article to be supplied. The best quality of butter in Egypt as in Italy is made without salt; this can be got at intervals along the Nile; a second quality for cooking is made by melting down all sorts of butter to the consistency of lard or of carriage grease. I went to the stall of a venerable Arab who sat cross-legged beside his jars of butter and oil and empty jars for the accommodation of customers; his butter was the best in market, and to assure me of its good quality he took up a wooden ladle filled with the grease, bit off a large mouthful, smacked his lips and dipped the ladle in again to fill my jar. Each time the ladle came out, his great greasy fingers that had just been in oil, were used to scrape it clean, and when the scales were emptied he scooped up what remained with his fingers and wiped them upon my jar and then sucked them in his mouth. The termination of this disgusting process so moved my risibles that he observed it, laughed also, and repeated the motion. I told him that was not American; to which he replied through the dragoman, that "an Egyptian eats with his whole heart and does not look at everything as if he was afraid to put it in his mouth!" Here as everywhere, the purchase of a few pounds was a matter of intense interest to numerous bystanders, and when an English sovereign was offered in payment, the grave consultation upon its value would have done honor to the court in bank upon the great Presbyterian case. The money of all countries is current in Egypt; Spanish doubloons, English sovereigns, French Napoleons, dollars Spanish, Austrian, American, Neapolitan, besides the money of Constantinople,—the currency of the country being exceedingly ill-regulated. It is a great perplexity to a stranger to reduce all these to their valuation in piastres (five cent pieces), and almost equally so to small shop-keepers, the limited extent of whose resources is illustrated by the fact that I seldom found one who was able to change a sovereign.

A store of charcoal and wood was needed; this was to be obtained in two separate places, not as in New York at docks or yards appropriated to storing fuel, but at little shops about eight feet square, in streets about as many feet in width. The vender of wood had his stock cut up into small pieces which he sold by the oka; and if a stick chanced to be too large or too long, he deliberately squatted down upon his haunches, laid it upon a little block before him, and hewed it down to a smaller compass. He had also little bundles of pitch pine splinters for kindling-wood. The wood I bought weighed altogether about 140 pounds, and cost 50 cents; it was thrown into a large basket—such as are used for packing dates—and one of the supernumeraries already mentioned took it upon his back and carrying the rope around his *forehead* marched off with it to the boat.

Nutmegs are cheap in this market—only two cents apiece, and large, fresh, sweet, luscious oranges, that have ripened on the tree, can be bought for 50 cents the hundred. At an orange merchant's I witnessed the persistency of a Musulman in his devotions. The old man with a gray beard knew doubtless that a customer stood before his door—indeed I was at his very side; but it was his hour of prayer, and he stood facing the east with rapt attention gazing upon vacancy, and muttering with inconceivable rapidity, then prostrated himself upon his knees, then kissed the ground, then rose and muttered again, then down upon his knees and thence to the ground, and so on in endless repetition. I never entered a Catholic church in Europe but what all eyes were turned from beads, and altars, and breviaries, and often too the eyes of priests and their attendants to regard the stranger; but this Musulman did not once turn his eyes from the imaginary point upon which they were fixed, until he had finished his devotions, though he ran the risk of losing a bargain. The dragoman warned me not to speak to him, for if he should chance to reply "he would have to do it all over again."

A dealer in "comfortables," afforded a good specimen of oriental trading as it was before the innovations of the Franks. He was a man of fifty, in good condition, wore a handsome turban, a long white jacket with blue bands, gathered in ample folds about his waist, white loose trowsers, leggings, sandals, and a long flowing scarf. His shop like the rest was about eight feet square; he sat in one corner by the door, cross-legged upon a mat, smoking a long pipe, the bowl of which rested in a pan of ashes, and sipping a tiny cup of jet black coffee, without sugar or milk, while a little tin pot of the same beverage was steaming at his side. When we stopped at his door, or rather in front of the shop, for the whole front was open to the street, he very deliberately handed his pipe and cup to his servant who stood behind him, then rose and handed us the article for which we inquired. His entire stock amounted to three comforters, three backets of cotton and half a dozen small articles of bedding. After we had made our examination and comments he resumed his deliberate attitude as if quite indifferent to the result. Here again the offer of a sovereign led to a general consultation among the bystanders; it was passed from hand to hand, stared over gravely, and its value computed in piastres, when lo, it proved that the whole assembled company could not change the piece, and I was obliged to borrow silver of the dragoman.

Such were the experiences of a long day's shopping in Alexandria. When everything was bought, we took a pleasant drive to Cleopatra's Needle, and to the Pasha's palace upon old Pharos, now no longer an island, but embracing the harbor as strikingly as when from this point Alexander was first fascinated with the view and determined here to found a city. This palace has no architectural pretension, but in the style and furniture of the interior it is a model of simple elegance, surpassing the palaces of England, of France and of Italy in true richness and taste. Instead of walls all bedizened with gold leaf, and tawdry mirrors and pictures such as one sees at Windsor, here are walls covered with the richest silk of subdued color and tasteful patterns, and ceilings unbedecked with gaudy and indecent frescoes; floors of polished wood, inlaid, or exhibiting the grain in beautiful combinations, tables of rich mosaic, everything in keeping. We all pronounced it the most beautiful palace we had seen. The balcony commands a fine view of the harbor, and the garden affords a choice collection of fruits and flowers, and is enlivened by a multitude of songsters of every hue. As the present Pasha resides at Cairo, this palace is only used occasionally for the entertainment of a passing Pasha.

But little remains to testify the former splendor of Alexandria—a capital that once vied with Rome, containing a population of 600,000, and that so late as the seventh century contained "4000 palaces, 4000 baths, 400 theaters, 12,000 shops for the sale of vegetables, and 40,000 tributary Jews." A few ruins are pointed out, but these are fast disappearing by the changes of time. The only substantial monuments of the old city are the obelisk near the old harbor, misnamed Cleopatra's Needle, and the miscalled Pompey's Pillar without the walls. These are both of red granite, the one 70 feet in height by 7 in diameter, the other 90 feet by 9. How such huge blocks were ever cut from the quarry, transported from distant places and erected in their present position, is a mystery not solved by anything yet discovered of ancient mechanic arts. On one side of the obelisk the hieroglyphics are as fresh as when first traced by the sculptor more than 2000 years ago.

The present population of Alexandria is somewhat less than 100,000,—a mixture of all African and oriental races, with many Europeans, though the Jews have dwindled to about 1000, where they once counted 100 times that number, and where the Seventy made the Greek version of the Old Testament at the time when "salvation was of the Jews." Both they and their former oppressors are in the lowest degradation. In the city where the eloquent Apollos was born, and where the learned and astute Athanasius conducted his theological controversies, Christianity is represented by a Greek church, a Roman Catholic church, and a chapel pertaining to the Church of England. A beautiful edifice for the latter is building upon the Frank Square, in the Romanesque style, which I should be glad to see more generally copied in the United States in preference to the Gothic.

I see not why Alexandria would not be a hopeful missionary field, for one who should labor quietly among the foreign population. Incidentally a few Mohammedans might be reached. I asked a guide who showed us about the city why our dragoman who has renounced Mohammedanism for Christianity had not had his head taken off;—his reply was, "The governor does not know, and nobody knows"—meaning nobody will tell. Perhaps a silent work of grace might go forward here as in Tuscany even in face of the penalty of death.

Jan. 13. The Slave Market.—Early this morning we visited the slave market, which still exists in Alexandria as an open thing. It consists of a court-yard about 100 feet square, with rows of cells upon three sides, in which the slaves are kept until a purchaser is found for them. They are not kept in close confinement, but may go from cell to cell, and have the range of the yard. Several are huddled together into one apartment, and eat and sleep upon the naked ground. There were but a few slaves in the market and these were principally women and children. The children, too young to comprehend their condition, seemed happy as children are everywhere, but the adults wore an air of extreme dejection and misery. One in particular interested me exceedingly; she was a Nubian girl of about 16, jet black, with coarse features, and hair twisted into coils that stretched across her head about an inch apart, and resembled a rope mat; her only clothing was a piece of blue cotton cloth not made into a garment, which hung from one shoulder about her waist to her knees; she was stout and hearty, but her countenance was as sad as any I ever looked upon, and in her nakedness and degradation she showed the native modesty of woman by shrinking from the presence of strangers into the den allotted to her. I asked her price, and was told she could be purchased for $100. Perchance she was the daughter of some Nubian chief whose misfortunes in war had doomed his family to slavery; no doubt she had a *home*, however rude,—perhaps father, mother, brothers, sisters—from which she had been torn away forever. Slave-hunting is still carried on in Nubia and Abyssinia, and the slave trade is still active upon the Nile. The principal market is Cairo. No Georgians or Circassians are brought to Alexandria, but they are still to be had at Cairo. Our guide informed us, however, that English gentlemen—whom he supposed us to be—would not be allowed to see them, "because English don't want to buy." Had he known the price demanded for the Edmonson girls in the United States, he might have thought differently of the marketable qualities of some fair Circassian in the eyes of some Americans. Ah, but to buy these girls here and carry them to America would be piracy by the laws of the United States; and so it is a felony condemned by all nations to steal them from their homes and transport them to Alexandria or to Cairo to be sold; but if they could only be smuggled into the slave market in that other Alexandria, to sell them to some lustful planter in Georgia or Louisiana, or for some brute in Arkansas, would only be carrying out "the compromises of the Constitution"; and to call *that* a crime might lead to the dissolution of the Union, besides damaging the cotton interest in New York. When shall that horrible slave traffic in the United States be brought to an end? *That*, Congress, under the Constitution, has the right to forbid; and while it belongs exclusively to the slaveholding states to manage slavery within their respective limits in their own way, it belongs to the people of the United States to forbid the desecration of the national flag by the slave trade between the states. The slave trade is as much a crime upon the Mississippi as upon the Nile; at Alexandria on the Potomac as at Alexandria on the Mediterranean. It is a greater crime there, where there is greater light. The respectable Musulman who attended us to the slave market, told us that before he took up the profession of a dragoman he used to buy his own people in Nubia and bring them to Alexandria for sale. I did not see but his conscience stood as well in the matter as the conscience of that Presbyterian elder in Washington, who sent his female servant—a member of the Baptist church—to the slave market in Alexandria to be sold to the far South. I would not take it upon me to judge either, or to draw the line between the Mohammedan and the Christian!

Returning from the market, it was grateful to see a hospital tended by the sisters of charity, where the sick and the famishing of every age may find nourishment, medicine and succor. I noticed some of the sisters dressing the sores of beggars, and others ministering to the necessities of children. If *they* may do good in Alexandria, why not some Protestant missionary also? A second Dr. Parker, who should relieve the ophthalmia here universally prevalent, might also open the eyes of some spiritually blind. I do not know, however, that the relief of blindness would be considered a favor by a people such multitudes of whom have put out their right eye in order to avoid conscription for the army. Many too for the same reason have cut off the fore finger of the right hand. The sight of sore-eyed children here is most distressing; that of sore-eyed men and women everywhere is as disgusting.

Getting under weigh. Though everything was purchased yesterday, the night's reflections brought to mind many last things yet to be procured. We had searched everywhere for an American flag, but without success; this morning, however, we found a tailor who engaged to make one in two hours for six dollars. As its size would not admit of the entire constellation, we inserted the "glorious old thirteen," which, to borrow Dr. Cox's phrase, would serve to remind us at once of the original states, and by "the digits reversed" of the present number. This flag was voted to the Commissary General as his perquisite.

It had occurred to us that good Yankee gingerbread, made under the direction of the *sitteh*, would not be amiss upon the Nile; but neither ginger nor "treacle" could be found except at a chemist's, prepared for medical uses, the ginger at 25 cents an ounce, and the treacle at the same price per pound. I paid a dollar for about three pints of this luxury.

Being duly fortified with consular and Turkish passports, the party, with the exception of the dragoman and myself, proceeded to the boat in a carriage; we remained to marshal the cavalcade of provisions. And a most imposing cavalcade it was. Two long, low, narrow wagons, with wheels about 18 inches in diameter, driven by swarthy men in long frocks and red caps, carried the major part of the stores. These were preceded by a *janizary* mounted on a donkey; he was dressed in a blue frock reaching to his knees, loose trowsers gathered about his calves, neat leggings and sandals, and a red cap with a black tassel; a long, crooked sword dangled at his side; he was a fine looking man, and regarded the whole cavalcade with a most complacent air; next followed the writer on a donkey, in the capacity of Commissary General; then the two wagons, one of them mounted by a stout Nubian in smock and turban, who was an officer of customs, and without whom we could not pass the gate, and flanked by sundry boys and men, carrying parcels, or testifying their interest in the movement, and the rear was brought up by our dragoman and the culinary professor, both mounted on donkeys and wearing red caps; the donkey boys ran after us, and as we approached the canal we put their speed to the test, so as to bring up in proper style before the boat. On the way my attention was arrested by a continuous murmuring and wailing sound which proceeded from several parties of Mohammedans in the burial ground, repeating prayers for the dead, according to their custom upon one day in the week.

Dashing by Pompey's Pillar, we were presently at the place of embarkation upon the Mahmordeen canal which was to bear us to the Nile forty miles distant.

On the Nile. Jan. 14. This morning at 11 o'clock we entered the Nile through the lock at Atfeh, the terminus of the canal, and now we are fairly afloat upon the most historical, the most fertilizing, the most wonderful river of the world. Just here, at this season it is about half a mile wide, its banks are low and unrelieved by mounds or trees, its waters are muddy, and its current swift, and its commerce is limited to boats of thirty or forty tons laden with cotton and wheat for Alexandria. But what a dreamy atmosphere is this; bland, bright, pure, dry, the thermometer at nearly 70 in the shade; what a soil is this, ten, twelve, twenty feet deep of rich black alluvial deposit covering even the borders of the desert with fertility; what an illimitable extent of field without fence or tree or any landmark, clothed with the richest verdure,—the springing wheat, the fresh and fragrant clover, —or upturned by recent plowing to the cheerful sun; what vast herds of cattle, mingled with flocks of goats and sheep, the patient donkey, and the lazy camel stretched upon the sward; what multitudes of birds making the air vocal with their song, skimming the surface of the water, and alighting with pleasing confidence upon the deck of our vessel; what numbers of boats descending broadside with the current, now swell the commerce of the Nile to the flat-boat commerce of the Mississippi; how picturesque those villages scattered along the banks, shielded by strong levees from the swift and changeful current; adorned with tall and graceful palms through which the minaret peeps like the spire of a distant church; their round mud houses resembling from a distance the towers and bastions of a fort, and the bazar with its little grove of sycamores, the garden-walk of a king; how majestic is this flood now widening to a sea, now sweeping through some new-made channel and depositing fresh acres upon the opposite bank, ever rolling its alluvial wealth from Nubia to the delta;—from Noah to Moses, from Moses to Herodotus and Strabo, from Herodotus and Strabo until now, the same mighty ceaseless river, whose banks have been the home of patriarchs and the burial-place of kings, the seat of empire and its grave, the treasure-house and the mausoleum of Learning and of Art;—this is the Nile, the rich, the glorious Nile; no wonder that more than two thousand years ago the king of Egypt, lying like a dragon in the midst of his rivers, said "My river is mine own, and I have made it for myself" (Ezek. 29:3); no wonder that in an age when all blessings were symbolized by objects of worship, the gigantic form of *Nilus* pouring forth his floods was the adoration of Egypt.

I am on the Nile; let me dream awhile of its gorgeous Past before I look upon its desolated Present. The shrill cadence of the Muezzin call from yonder minaret has died away; the bark of the village dogs has ceased; the monotonous song of the boatmen is ended; the water ripples gently against the vessel's side, and the young moon steals through my curtain as I lie down to sleep upon the bosom of the Nile.—I walk with the patriarch of Mamre upon the plains of Misraim; I tread with awe the city of Menes, the first of Egypt's kings—the city Abraham saw, now flanked with its stupendous pyramids and guarded by its mysterious sphynx; from Noph I turn toward On, and through the vista of 4000 years behold the mighty temple of the Sun; amid these monuments I meet the youthful shepherd brought as a captive to the house of Pharaoh; I see him in his dungeon cheered with heavenly visions; I see him in his chariot of state the head of all the realm; I behold his venerable father meeting his long lost son; I see the long funereal train that bears the bones of Jacob to the grave of his fathers; I see the land of Goshen teeming with flocks and herds and peopled with the seed of Abraham; I behold the spreading power of the Pharaohs and their oppression of the chosen of the Lord; I hear the groaning of the people from the sweltering plains; I see the infant Moses floating on the Nile in his bark of reeds; I follow him through all the wealth and pomp of Pharaoh's court, into the grand and solemn wilderness of Sinai, till as the leader of an emancipated nation he begins the march from the delta of the Nile to the Red Sea and the Jordan; I behold the envious and maddened monarch struggling with the returning waves;—the moon expires and darkness comes over Egypt so thick that it can be felt; my boat sails onward up the Nile: I pass by Denderah and its zodiac of Ptolemaic and Roman kings, and now I stand before the city of the hundred gates; its 20,000 chariots of war are gathered in the plain to defy the invading hosts of Persia; Karnak looms grandly through its avenue of sphinxes and its prophyla of obelisks and statues, and the colossi raised in rude majesty above the plain, from their seats assert the empire of the world; the father of song here gathers fresh numbers for his great epic; the father of history here gathers the treasured learning of the past; the wealth, the grandeur, the power of the world's kingdoms concentrated thus near its source now fill the panorama of the Nile;—my boat heads onward to Syene—but Memnon answers to the Sun—and my dream is broken.—The dream is broken, for more mournful than the Muezzin cry comes the voice of the prophet over the abyss of time, "Behold I am against thee and against thy rivers, and I will make the land of Egypt utterly waste and desolate, from the tower of Syene even to the border of Ethiopia .... It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations; for I will diminish them, that they shall no more rule over the nations" (Ezek. 29:10, 15). I look out upon a little mud village, so picturesque from a distance, and find it the abode of filth, and squalor, and poverty; the children naked and lying with the dogs; the miserable representatives of a fallen race mixed with the race of their conquerors, without knowledge, without energy, without ambition, held in the iron grasp of Fatalism, and making it a religious virtue to abide in the degradation to which they are born;—diminished in numbers, impoverished, enslaved, indeed "*the basest of the kingdoms.*"

Jan. 20. A seven days' voyage to Cairo is quite beyond the average, but it has been replete with interest, and has furnished many an incident and suggestion for a journal that may or may not see the light. But with the pyramids in sight, and with Cairo the Grand, Cairo the Magnificent, Cairo, the sun of modern Egypt within a few hours' hail, the pen refuses to do anything more than record a few messages of friendship for the mail that coming from the farthest Indies departs to-morrow for the setting sun. T.

THE NEW PARSONAGE LETTERS.

Messrs. Editors:—I took up my pen somewhat impulsively last week, and indited a letter for *The Independent*, upon the subject of ministerial wages. It is now my purpose to resume the subject, and from my peculiar stand-point solicit occasionally the attention of those who love Zion. The only time that I can spare for this purpose must be redeemed from sleep, after my family have retired to rest, and my house is quiet; for my labors are abundant, and the luxury of a "study" cannot now be enjoyed in the "New Parsonage." I have to-day been five miles from home to preach a funeral sermon, and have this evening attended an interesting prayer-meeting, where I have taken sweet counsel with the returned backslider, the young convert, and the stable Christian. My wages for my day's labor have been small, pecuniarily; but, I trust, the will of my heavenly Father has been done, and with his approving smile I am content. My poverty is not so great as my Master's was; for I have a place to lay my head—a place, too, of many comforts, if not luxuries.

The New Parsonage was not built, however, by my people; for, less than a year ago, when I first came to this new field of labor, there were none that I could call *my people*, and scarcely any that could be called the Lord's people. It was a home missionary field, inviting to the missionary from its necessities rather than its pecuniary advantages. My call was the Macedonian cry rather than the call of a rich and influential church to a desirable living; and there are many like calls and like fields of labor waiting for the messengers of Him who said, "Go ye into all the world, and preach the Gospel to every creature." In these fields of usefulness no pleasant parsonage stands in waiting for the minister's family, and often no "hired house" can be obtained for them, and, as in my own case, the hands of the missionary must minister to their necessities. Having a kind of apostolic descent from the family of "the Carpenter," it was no peculiar hardship for me to ply from early morning to late evening the tools of that profession upon my own house, especially as the prospective reward was both a home and health, which are now richly enjoyed. Though perhaps I ought to say that I was not diligent enough in business to get my house plastered before the cold weather was upon us, and hence we have experienced one of the Apostle's trials, passing the winter "in cold," and, thanks to the ladies' societies, that I am not obliged to add, "in nakedness." Now if any of the young disciples of Christ in our eastern churches, who have had the ministry in prospect, shrink from the work in view of such an experience, let me say for their encouragement that I have passed through the pleasantest portion of my missionary life upon this field; for the Lord has been with us, and I trust has given me souls as the seals of my ministry. I have endured more hardships upon this field than on any other during the nine years of my ministry, and have experienced a richer reward.

But it is not my wish to call attention to myself in these letters; it is *the home missionary field* and the *home missionary work* that are deserving the attention of the younger portion of the ministry and of those who think of taking upon themselves the vows of the sacred office. Our young men who aspire to the office of a bishop should be taught to look out upon the wide moral wastes of the West as the field over which God would call them to be overseers, and from my own experience upon this field, I could feel nothing short of pity, if not contempt, for those who can be allured to the work by the promise of posts of commanding influence and pecuniary emoluments. Money or place cannot buy the young men that are needed upon this field, but the *love* of Christ and a desire to win souls can constrain them. The church is not rich enough to pay young men for evangelizing even our own country, not to say the world; but the grace of God may be sufficient for them. Oh! tell it not in the ears of our pious young men in the various schools of the land, that they are at liberty to choose between the ministry and the other learned professions, simply in view of worldly influence and temporal emoluments. Let not the tempter be encouraged to whisper to their hearts through the words of the old men in the ministry, that they may seek their "*forty thousand dollars*" in the law, or their places of preferment in the state, neglecting the ministry on account of its poverty and trials, and at the same time be innocent.

Our young men who would reign with Christ in his kingdom, must learn to deny themselves, take up their cross and go after him. They must have moral courage and the spirit of their Master to such a degree that they can say to the devil when he—finding them in the midst of trials, and suffering with hunger in the wilderness—offers them the world for serving him, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." The ministers of Christ who enter upon their work purely for their love of souls and the glory of God, will find temptations enough in the ministry to sell out to the devil for the good things of the world that are offered for turning aside from the truth and compromising the right. Worldliness in the church, and giant sins, offer large rewards to those who will preach smooth things and "daub with untempered mortar." May God spare the church—if it be even through the extreme poverty of the ministry—from a swarm of world-loving, place-seeking young men, who choose the profession because of its rich livings and worldly honors. Let such young men go to California, or to any other profession, rather than be allured to the sacred profession of the ministry. Large salaries in prospect have already done much evil to the rising ministry. Too many alas! of our young men, I fear, have been looking for the large salaries that ought to belong chiefly to the fathers of the ministry. They have not been willing to take Christ's advice, and "take the lowest rooms" first—waiting for the Master to say, Go up higher. Hence, when they have been made to give place to the more honorable than they, and have begun to take a lower seat, they have felt ashamed—have been disgusted and disappointed with the ministry. These are they who go to the law for their "*forty thousands*," and these are they who are mere hirelings in our churches, who seek dollars for their hire rather than the souls of men. I would utter, therefore, a word of caution in the ears of the fathers in the ministry, lest they encourage young men to look for their own well-earned places, by encouraging them to expect large compensation for their services. Those only who are workmen who need not be ashamed—who have made full proof of their ministry, ought to hope for honorable places in the church, and the rule of Christ is, He that humbleth himself shall be exalted. The ministry that is needed at the present time is a self-relying, self-renouncing, independent, strong-handed and stout-hearted class of young men. Those who can endure hardness as good soldiers, who can cast in their lot with the struggling middle classes and the poor of the newer portions of the land, and be content to grow up with them—to share in their poverty, counsel and encourage them in their trials and receive just such rewards as God in his providence shall see fit to give them. Their call is to the camp, rather than the court; to labors, rather than rewards.

We want young men who have the ambition of a Paul to build upon foundations of their own laying, rather than that of a Demas "loving this present world" and who seeks it by entering into other men's labors. Such young men can be gained to the work by urging upon them the claims of duty and the wants of Zion, and in this way alone I hope to see the ranks of the ministry filled up.

Entertaining the views above expressed, it is the deliberate conviction of my soul that the mercenary spirit of the church has found a place in the hearts of our young men, and is pervading the ranks of the ministry and therefore the cry of a dearth of the preached Word.

Upon this thought I shall enlarge in my next. In the mean time I rest, hoping that yourselves and readers will not be impatient in the hearing of a few plain words from

A Western Missionary.

The New Parsonage, Wis., March 22, 1853.

For the Independent.

THE NORTH-WEST TERRITORY.

The great North-West Territory, embracing 240,000 square miles, and constituting five great states, is an object of very special interest to the religious world, not merely for its territorial extent, but also for the vastness of its resources, the extent of its growing wealth, the great and increasing population that crowd its plains, and for the amount and character of its influ

Asiatic degradation, that a missionary long resident in India assured the writer that the residence even of an indifferent Englishman in a district was a blessing, and operated as a counteraction upon native wickedness and injustice. Charging the directors with the abuse of their patronage, and deprecating the double form of government, some reformers would strip the directors of their patronage, and transfer it to the crown,—that is, to the Board of Control. But this remedy would obviously be worse than the disease. Lord John Russell has recently remarked, "that a government which was seeking power might rather be inclined to propose that the crown should have more power and patronage given to it by some measure, but in his opinion nothing would be more dangerous than to give to the crown such powers."

Speaking without a knowledge of the secret history of the administration, the general current of facts tends to prove, that not mainly with the directors, but with the secret and irresponsible, and yet changing president of the Board of Control, rests the main responsibility in respect to British India. In all the higher political matters, the directors are subordinate to the Board of Control. The policy and acts of the directors are freely discussed, while the president of the Board of Control secretly authorizes acts of immense importance, affecting the welfare of many millions of persons. And yet within a short period there have been three presidents of this board. Sir Charles Wood, an ex-chancellor of the exchequer, with a very moderate reputation as a financier, is now the chief ruler of India: a few weeks since an old-fashioned tory, Mr. Herries, also a former chancellor of the exchequer, held the scepter: before him, and only last year, Sir John Cam Hobhouse, the radical baronet of 30 years since, presided as Lord Broughton, and has the reputation of having been indolent and indifferent in the extreme.

To this secrecy and irresponsibility, add the war spirit of the Indian army, and the ambition of governors general, and the hindrances to progress in India, so far as British rule and not native character is concerned, may be seen.

Twice has Parliament passed resolutions deprecating the extension of British India, declaring it to be "*repugnant to the wish, the honor and the policy of the country to pursue schemes of conquest and extension of territory in India.*" The wisest administrations have pronounced against extension; the directors have deprecated it; for years past not a governor general has gone out without professions of a conservative and non-aggressive character; but there has been scarcely one of them who has not found himself engaged in war. At this time we have Lord Ellenborough, who was formerly of the Board of Control, condemning all wars and acquisitions save one; *he*, when Governor General, annexed Scinde, and of course that was a wise and just exception, but by this, his acquisition, the Revenue has "gained a loss" of nearly a million sterling a year.

It is a fact, strange but true, that debt and deficiency have accompanied the conquests and acquisitions of the present century. From 1765 to 1792 the territory of British India remained almost the same; the debt was little more than seven millions, the revenue in 1793 was considerably over eight millions; the charges six millions. From that time to 1813 great acquisitions were made; the gross revenues rose to over sixteen millions, the charges to near seventeen millions; the debt grew from seven to twenty-seven millions; and so it has been to this present time, the debt being now over fifty millions, the revenue being twenty-four millions. Comparing the revenue and surplus of 1793 with the revenue and charge of 1853, the loss by the acquisition of territory would appear to be 165 millions of pounds sterling, irrespective of interest. Over against this has to be set honors, titles, prize money, patronage and pay to the privileged and patronized. But against the loss to the whole British people from the undeveloped resources of India there is almost nothing to be placed. What the common interests of India and of England now require is:—publicity and responsibility in respect to the powers exercised by the Board of Control; a larger number and more highly qualified and specially qualified civil servants of the company, and the patronage of the directors to be modified;—in connection with this the existence of British India to be recognized in our public schools and universities. (It is a curious fact, that Colonel Boden left nearly the whole of a large fortune acquired in India to found a Sanscrit professorship and scholarships in one of the great English universities. An accomplished Orientalist came home from India to take the professorship. He found himself completely isolated. He has never had a class! If a third or a fourth or only a sixth of the many hundreds of "fellowships" and "scholarships" in the universities were to be appropriated to the Arabic, Bengali, Hindostani and cognate languages, then these large endowments and the Indian prospective would provide a race of civil servants, judges and collectors fitted to exercise an "enlightened despotism" in India)

Something like this is imperative, for, as an old resident and reformer plainly states the case, it is not by the company that the cultivator of the soil is impoverished and oppressed, but by the natives whom the company employ. The land-tenure must be improved; but while in addition to the assessment or rent, the Ryot is plundered by the native agent, and then compelled to resort to the usurer for means to carry on his miserable cultivation there can be no great prosperity for India, nor the development of those immense resources which only await the application of capital and hopeful labor. The frauds upon the natives and upon the company are great beyond belief in every department. Native subordinates grow rich on small salaries and expensive habits, and in the commissariat, ordnance, and engineering departments it has been computed that the company is plundered to the tune of more than half a million sterling every year. It has been stated that the portfires found behind the enemy's guns taken at Maharajpore came out of the company's magazine, and that some of the cannon balls which mowed down the British troops at Ferozeshah and Solroon came from the same stores!

These are some of the difficulties with which ministers and parliament have now to grapple in legislating on the government of India, and though all which the earnest philanthropist may desire will not be done, considerable advances in the right direction will be made; and the free cotton-raising Hindoo shall help forward the emancipation of his dark skinned and enslaved brother in the United States.

AGRICOLA.

WILLIAMSBURG, VA.—This truly ancient city, the seat of the second oldest college in the United States, is occupied by a single religious congregation belonging to the Episcopal Church. A "convocation" of clergymen was held there in February, attended by about ten ministers living along York and James rivers, and Rev. Mr. Berry of Esopus, N. Y. The occasion was a pleasant one: only one vacant parish exists, which is feeble, and two new churches have been built. The correspondent of the *Southern Churchman* says:

"The church at Williamsburg has been recently enlarged by the praiseworthy industry of the ladies of the parish in erecting a commodious gallery over the north door, exclusively for the accommodation of the servants, and at night, particularly, it is crowded with a rabid and most interested auditory. 'Uncle Tom's Cabin' is well represented, and it would do good to Mrs. Stowe and her readers to see the gentlemen of color handing their ladies to seats with an air of ownership as if the church belonged to them.

"A fair is to be held as soon after Easter as practicable, the proceeds of which, it is understood, are to be devoted to the erection or purchase of a parsonage. The students of William and Mary College are well accommodated with sittings in the church, and their generally orderly and attentive behavior reflects much credit upon their education as gentlemen."

MUNSON.—We are informed that Rev. C. B. Kittredge has resigned his charge as pastor of the Congregational church in Munson.

We learn also, that a very pleasant religious interest exists at present in the congregation. It pervaded the academy, previous to the close of the term last week, and several of the students had hopeful hope in Christ.

The Independent.

NEW YORK, THURSDAY, APRIL 14.

CIRCULAR OF THE CENTRAL COMMITTEE.

The undersigned, members of the Central Committee appointed by the late Congregational Convention at Albany, take pleasure in announcing that the sum of $50,000 is already pledged to the Fund for the erection of Church-Edifices at the West. We have so large a sum in hand, and are so reliably informed in regard to the collections made in the several states, that we have no hesitation in assuring those interested in the matter, that the contribution proposed by the recent Convention has been made. The work thus far is done.

The movement, however, grows in magnitude and importance in proportion as we contemplate it; and while we rejoice that the sum originally proposed has been raised, and that too so cheerfully and promptly, we are every day the more deeply impressed by the conviction of the far-reaching consequences of what we are now doing, and that very much more than the sum which has been contributed could be used at once and most beneficially in furtherance of the object of the Fund. We take the liberty, therefore, of urging those churches of our order which, for any reason, may not have participated by their contributions in this beneficent enterprise to do so without delay, that so they may have the satisfaction of uniting with the whole Congregational brotherhood in a work of such lasting and wide-spread benefit, not only to our country but to the kingdom of Christ.

We would suggest also to those churches in which but a partial contribution has been made, or where the contribution has manifestly not been commensurate with the rightful demands of the occasion, that they engage at once in a second endeavor, and so do themselves justice while aiding to swell our benevolent fund to the largest possible limit.

There may be churches likewise which have given to the Fund their seemingly reasonable proportion, but who, discerning now more clearly the importance of the work which it contemplates, may be disposed to measure themselves not by the standard of other churches or the lowest limit fixed by the Convention, but rather by the magnitude of the Cause and the enduring good at which it aims, and so may be prompted to a renewed effort. We have now in mind a church, which, after having given with greater liberality than any other in the same city, took the matter in hand a second time and more than doubled its original and generous donation. Are there not many of our churches which might do likewise? We are persuaded that any effort and liberality in connection with this enterprise will never be a source of regret to those who may enlist in its behalf.

We would announce, also, that in accordance with the recommendation of the Convention, we have caused twelve or more plans of churches to be made by accomplished architects. Those plans are now in the hands of engravers and printers, and will be published in a folio volume, accompanied by some general suggestions in regard to the building of churches, at the earliest practicable moment. They may be expected by the close of the month of May. The plans will embrace Designs ranging from the simplest and cheapest village chapel or lecture-room to the larger, more elaborate and expensive structure adapted to the wealth and wants of the city. The Committee deem it not unimportant to say, in this connection, that although the cost of issuing these plans would fairly be a charge upon the Fund, they have determined that it shall not be so, but that the expense of publication shall be met in some other way.

In conclusion, we have to say that the money received by the Central Committee will be apportioned to the several states, according to the direction of the Convention, at the earliest possible time. By reference to the published proceedings of the Convention, however, it will be seen that we have no power to distribute one dollar of the Fund until "the said sum of $50,000 shall be *received* by the Central Committee." We would therefore urge upon contributors to forward their donations as soon as possible to their respective State Committees, and would likewise request the several State Committees to transmit the same, as fast as received, to Mr. S. B. CHITTENDEN, our treasurer. The contributions will be securely invested as soon as received by us; and until apportioned and distributed to the Committees of Appropriation in the several states, will be drawing interest for the benefit of the Fund.

HENRY C. BOWEN,
GEORGE B. CHEEVER,
ISRAEL MINOR,
R. S. STORRS, JR.,
S. B. CHITTENDEN,
O. E. WOOD,
N. H. EGGLESTON.

SETTLEMENT AND DISMISSION OF A PASTOR.

We are invited to publish the proceedings of the "First Congregational Church and Society of Austinburg, Ohio," concerning the attempted dismission of their pastor, Rev. J. H. Avery. In order to make those proceedings intelligible to the public, it is necessary to give, at the same time, the "result of council" to which the after proceedings of the "Church and Society" have reference. We copy both articles from the *Ohio Observer*.

ECCLESIASTICAL ACTION.

The following are the results of the deliberations of an ecclesiastical council held in Austinburg on the 9th inst. [Feb. 1853.] The council consisted of nine ministers and five delegates, and convened by a call from the First Congregational Church of Austinburg to consider the pastoral relation existing between said church and the Rev. J. H. Avery.

Council was duly organized by choosing Rev. W. Burton, Moderator, and S. D. Taylor, Scribe. After duly considering the matter for which they were convened, the council came harmoniously to the results expressed by the following preamble and resolutions, which were all adopted unanimously.

Whereas, clear and satisfactory evidence has been given to this council, that there is want of sympathy between the First Congregational Church of Austinburg, and their pastor, the Rev. J. H. Avery, and also, that his labors have not been adopted to secure the edification and spiritual prosperity of this church, therefore,

Resolved, That the request here made by the church be granted, and that the pastoral relation heretofore existing between this church and the said Rev. J. H. Avery be, and the same is hereby dissolved.

That this council hereby express their heartfelt sympathy with this church, in all their present and past trials.

That the scribe and moderator publish the results of this council.

That a copy of the minutes be left, one with this church, and one with Mr. Avery.

That this council now adjourn without day.

W. BURTON, Moderator.

S. D. TAYLOR, Scribe.

REPLY TO "GROUNDS OF DISMISSION."—At the close of the morning exercises of the First Congregational Church and Society of Austinburg, Ohio, on Sabbath, March 6th, 1853, the meeting was called to order by A. N. Wright, Aaron E. Austin was appointed chairman, and A. N. Wright clerk, when the following preamble and resolutions were unanimously adopted:

Whereas, A portion of this church, without any just cause, requested our pastor, Rev. J. H. Avery, to unite with them in calling a council to dissolve his pastoral relation with the church; and whereas the church, as such, took no action in his settlement, but acted in harmony with the society or parish, as the records of the society fully show; and whereas, on the first Tuesday of January last, at the annual meeting of the church and society, a vote was taken and carried by more than three to one, to continue him the present year, and in view of this fact, by and with the advice of the Society committee, Mr. Avery declined uniting in calling said council; and whereas an ex parte council did convene on the 9th of February last, and voted "that his pastoral relation be and is hereby dissolved," and assigned as a reason, a want of sympathy with the church; now, therefore, in view of the above facts, it is hereby

Resolved, That we, the First Congregational church and society of Austinburg, declare the action of said council, alike unjust to us and our pastor,—an exercise of power not sanctioned by any authority, civil or ecclesiastical, and we still regard him as the pastor of this church and society, the action of the said council to the contrary notwithstanding.

Resolved, That the doings of this meeting be signed by the chairman and secretary, and published in the papers of this county, the Ohio *Observer*, and *Independent*.

A. E. AUSTIN, Chairman.

A. N. WRIGHT, Secretary.

Having complied with the request of the "First Congregational Church and Society" above mentioned, we find ourselves under the necessity of showing our own opinion, and are obliged to declare that the proceedings sides, as shown by the foregoing record consistent with important principles order.

It appears that "the church as such action" in the settlement of Mr. Avery, "acted in harmony with the society or parish." In other words, the members of the church and the members of the society or parish, in a promiscuous assembly, which was neither a church-meeting nor a parish meeting, did every thing that was done to effect the settlement of Rev. J. H. Avery in the work of the gospel ministry at Austinburg. A church, in the Congregational sense of that word, is a society made up of professed believers, and constituted not for the purpose of building and owning a meeting-house, and supporting a minister in a given locality, nor for the sole purpose of public worship, but also for the purpose of observing all Christian ordinances, such as baptism, the Lord's Supper, and the discipline which Christ has appointed to his disciples. The *Church* is a body by itself, distinct, complete, independent, acting in its own way, by its own agencies, and for its own ends, under the laws of Christ. Within the limit of those laws, it admits to communion and membership with itself those whom it judges to be properly qualified, and excludes those whom it judges to be unfit for membership. It elects and appoints its own officers or "elders"—both "deacons" for such work as the care of the poor and the service of tables, and "bishops" or "pastors" (one or more, at its own discretion) for the duty of presiding in public worship and other meetings of the church, for constant labor in its work and doctrine, and for the superintendence of whatever concerns the spiritual growth and prosperity of the body. One grand security for the contigued purity of the church and its continued soundness in the faith, is this right of the church to act for itself in the election and appointment of its officers, and especially of those who as bishops or pastors are to labor in word and doctrine. Congregationalism presumes that the CHURCH, as a separate and holy brotherhood of believers covenanted with each other to be mutually helpful in all the ways of obedience to Christ, will know the truth and will love it; and therefore it lays upon the brotherhood all that responsibility which the Presbyterian form of government transfers to the presbytery. Renounce the right and duty of the church to act for itself, and by itself, in so important a matter as the appointment of a pastor; and thenceforth the evangelical soundness of the doctrine to be dispensed from its pulpit can be provided for only by introducing some crude imitation of Presbyterianism. For our own part, we say, If we cannot have true Congregationalism, coherent and consistent, let us have downright Presbyterianism or something else that shall not be like a new piece of cloth put into an old garment.

But some may ask, What then is a Congregational "society or parish," and what are its rights in the election and settlement of a pastor? We answer, The society or parish is a corporation under the law of the land. It is a voluntary association for the purpose of sustaining public worship and religious instruction. It owns the meeting-house, and the parsonage if there be one, and holds whatever funds there are (permanent or current) for the support of the ministry in that locality. For mutual convenience the society and the church act together. The church worships God, and maintains the public ordinances of Christianity, in the meeting-house of which the society is the legal proprietor. The bishop or presiding elder of the church, is the minister of the society. His legal contract, of service on the one hand and of salary on the other, is with the society and not with the church. The society therefore, under its charter from the state and under such conventional rules as it has adopted, has a right to elect its own minister and to make such a contract with him as shall be mutually satisfactory to the contracting parties. To a considerable extent members of the church will ordinarily be members of the society, and always members of the society making a religious profession ought to be members of the church; but membership in the one body is constituted on altogether different principles from membership in the other. Those who pay their share, by an assessment or otherwise, for the support of public worship, are ordinarily the members of the society with the right of voting in its affairs, and they only. But men may be members of the church, and may have the right of voting there, who are too poor to be taxed for the support of public worship.

The true principle then is this. The interest of the church in the ability, the moral purity, the doctrinal soundness, and all the gifts and graces of its pastor and teacher and presiding elder, is guarded by giving to the church a distinct and free voice in the election of every church officer whether bishop or deacon. The rights of the society (whether the incorporated tax-payers, or the incorporated pew-holders, or the incorporated subscribers to the current funds,) over the application and disposal of their own property, are guarded by giving to the society a distinct and free voice in the election of the man who is to be settled with them in the work of the gospel ministry. It is only necessary that the church and society shall agree in their choice.

We know nothing about the settlement of the Rev. J. H. Avery at Austinburg, beyond what appears on the record; and certainly we have no prejudice against either party in the difficulty which has arisen about his dismission, for we know nothing about the parties or their sympathies. But if we understand the record aright, neither "the church as such," nor the society as such, acted at all in the settlement of Mr. Avery, but everything was done by a certain conglomeration which was neither church nor society, though supposed to be both at once. We must confess our surprise that in New Connecticut a council should have been found to co-operate in the ordination of a pastor thus elected. The use of a council in such cases is to point out whatever in the proceedings has been contrary to sound principles and to obtain a seasonable correction of all important errors. To ordain a pastor who had never been elected to that office by the church in which he was to preside, who had not even received a call from the society which was to provide for his support, and who had only been invited to a settlement by a non-descript body called church-and-society, was not according to any known principles of Congregational church order.

II. The church, as appears from the records before us, took measures to effect the removal of a man from an office to which that church had never called him. If "the church as such took no action" in Mr. Avery's settlement, then surely, according to principles of equity and common sense, "the church as such" had nothing to do with Mr. Avery's dismission. The church does not appear to have been a party in the call which induced that minister to settle in Austinburg; and if so, that minister was not, and never had been, the pastor of the church, for no man can be the pastor of a Congregational church if the church has not formally or informally elected him to that office. If then the church was dissatisfied with the services of a minister imposed upon it by that anomalous body called church-and-society, if it had determined to assert the right of electing its own pastor and of having its pastor responsible to itself, it might have voted to withdraw from its existing connection with the society, and in so doing might have got rid of any irregular relation to Mr. Avery, and might have discussed his pretensions to the pastoral office. But by calling a council "to consider the pastoral relation existing between said church and Rev. J. H. Avery," the church admitted the existence of the relation, distinctly acknowledging him as its pastor, and so investing him in effect with all the rights of a pastor.

III. Admitting then that Mr. Avery was the pastor of the "First Congregational church of Austinburg," there were only two ways in which his relation to that church could be orderly dissolved. He might have resigned his office, (in common phrase, he might have asked for a [illegible] and his resignation might have been [illegible] with the advice and co-[illegible] dismiss the church. Or charges against the pastor—e.g. official delinquency, of a[illegible] or of incompetency; the church him upon trial, might have called for and aid of neighbor churches in a council, and having found him guilty might have deposed him from office. This too would have been a regular proceeding; and in this way an unworthy pastor may be removed from the ministry. Congregationalism knows—and Congregational principles can be made to justify—no other method. The people of the United States elect a president. While that president lives and the term of years for which he was elected is not completed, there are only two ways in which he can cease to be president. He can voluntarily resign his office; and it is supposable that by a sufficient amount of teasing and badgering, by "withholding supplies" and crippling all his arrangements and efforts for carrying on the government, he might be coerced into a voluntary resignation, as a pastor is sometimes coerced into asking a dismission. Or he can be impeached before the Senate, and after trial and conviction, can be deposed from office. The analogy will illustrate our meaning. In the case before us, it does not appear that the pastor has resigned his office; nor does it appear that he has been deposed after trial and conviction.

IV. The final act or result of the council, as we read it on the record, seems to us much more like a decree of power than like "advice" given to a church in a case of difficulty. "Resolved that the request here made by the church be granted, and that the pastoral relation heretofore existing between this church and the said J. H. Avery, be and the same is hereby dissolved." If this had been the vote of a presbytery, we could have understood it; for the Presbyterian theory is that a presbytery has powers which a church (*i. e.* a particular church) has not. Had the "First Congregational church in Austinburg" power to remove its pastor from office by a vote, without a trial and without even hearing charges against him, on the mere ground of "want of sympathy" between him and them, and want of "edification and spiritual prosperity" on their part? If not, who gave such power to the council? All the power which a council has, is given to it by the letters missive under which the council is convened. The only "request" which the church had a right to make before that council, was a request for advice as to what the church itself ought to do in the circumstances in which it found itself. But instead of giving advice for the church to act upon, this council puts forth at the "request" of the church an act of power; it rids the church of a pastor whom nobody thinks of deposing; it does not arraign, it does not try, it does not silence an offending minister of the gospel, it only dissolves a "pastoral relation," which the church itself, the only body in the Congregational system that has any ecclesiastical *power*, had no power to dissolve.

V. There is one thing more that seems odd in these diversified proceedings. Mr. Avery, it seems, is *pastor* in the view of his friends, and indeed all parties are agreed that he was pastor on the first Tuesday of January last. But on that day the church and society, by a vote of "more than two to one," resolved "to continue him upon the present year." Now this may be what is meant by a "*pastoral relation*," but it is very far from being what we understand by the "pastoral OFFICE" in a Congregational church. A minister hired by the year, and continued by a popular and promiscuous vote from year to year, may be said in some sense to sustain a "pastoral relation," but he does not hold the "pastoral office," as that phrase is used in the Congregational dialect.

We have offered these hints, not because we have any particular interest or concern in the local controversy which these records bring before the public, but because the records seem to offer a favorable occasion for a lecture on topics that concern the churches everywhere, and particularly the churches in regions where Congregationalism is either a novelty or has fallen in some degree into oblivion.

THE SUCCESS OF PADRE GAVAZZI.

The lectures of Gavazzi have been attended night after night by a steadily increasing congregation, and with deepening interest. On Monday evening, when his subject was Auricular Confession, there may have been in the Tabernacle an audience of three thousand persons; and the avails of that lecture were to be given in aid of the Swiss and Italian exiles. The subject was treated with great clearness and power, but with a most judicious and entire avoidance of everything in the least degree bordering on indelicacy in the revelation of its abominations. The lecturer demonstrated the dreadful influence of the practice of Auricular Confession, and pointed out its place and power as one of the main pillars of the Papal system. He proved its deadly, desolating, corrupting effect on the morals of the clergy and of the household; its terribleness as a system of inquisition and espionage; its efficiency as a support of the Papal despotism. To it, as to a fountain, he traced much of the immorality and crime, the stupidity, blindness and perversion of conscience, the turning of good into evil and evil into good, that might be expected to follow from such a system of unutterable depravation as the morals of the confessional.

As a corroboration and illustration of his argument, which was drawn from Scripture, from history, and from his own knowledge and experience, he made a most fearless and instructive comparison between Romanism and Protestantism, as to morality and principle, and presented some very striking statistics in regard to the comparative prevalence of crime in Protestant and Romish countries. He demonstrated that the religion of Romanism, by the very nature and necessity of the case, is the fear of man, the fear of the Church, the fear of the Father Confessor, always the bondage of man, and nothing higher than that fear. "But in vain do they worship me, teaching for doctrines the commandments of men." And again, "Your fear towards me is taught by the precepts of men." There can be no true religion, no freedom, no knowledge of God, no heart-service of God, where there is that slavery. But the religion of true Protestantism looks to God; it is independent of man, it is the fear and the love of God. The Christian is pious from principle, from obedience to God, but the Romanist is pious from the fear of the Church, from the fear of man. Hence a corresponding difference between the two systems in regard to morality, and also civil and religious freedom, of which the Papal system always is the death.

Now in all these lectures, of which the newspapers can give but the most meager report, there is a fearlessness, frankness, and apparent singleness of heart, there is a simplicity and nobleness, there is also a passionate spirit of patriotism, an ardor in the cause of freedom to the very depths of the soul, that rouse the speech of the orator singularly attractive and exciting. He stirs a vast audience will more power, with a deeper enthusiasm, than any man we ever listened to. He has completely overcome all the repellency, all the air of controversial odium and bitterness ordinarily felt in the very mention of the subjects he is handling, and invests them with a new interest. His hatred of the Papal system is so hearty and entire, so generous and unlimited, and so manifestly the very enforcement of truth and experience, that the expression of it carries you away, as when the love of freedom and the hatred of tyranny have their united and strongest influence, and most enthusiastic development. And he pours out so much light and truth upon the mind, and with such logical continuity of argument, and such compass of knowledge in the whole subject from his own experience, that the best read persons, the most profoundly skilled in the whole [illegible] controversy, cannot fail to be newly en-[illegible]

a manner, dence, and abomination. good. There gotry, but every to displease the a mixture of humor, n, along with such generosity of [illegible] and such abhorrence of all intolerance, such an inspiration of patriotism from the heart of struggling, anguished Italy, such indignation against the oppressor, such pity for the oppressed, that your variety, depth and change of pleasing and strong emotion is in effect a magic magnetism, and might keep you listening to him without sense of weariness till midnight. And we are heartily delighted to find that the wise and solemn admonitions of the press to restrain and soften the expressions of his abhorrence of the Papal system, with all its enormities, have had no more effect upon him than the rain has upon the roof of St. Peter's. We exceedingly rejoice in his perfect fearlessness in regard to the press, votes, politics, and cautions about sectarian bitterness, and political expediency, all of which he throws to the winds, or treats as he does anonymous letters, which he puts in the fire without reading. The gentlemen of the press need not think to muzzle him, even by the bugbear of apprehended mortality in the Public Schools.

If we are not greatly mistaken, the efforts of this most eloquent man are destined to have a salutary and awakening power upon the public mind in this country. His warning voice will not be lost upon Americans, as to the danger to freedom, all over the world, from the spirit of Jesuitism and the never-ceasing and remorseless activity of the Papal Hierarchy. And we trust that not a few Romanists, especially among his own countrymen, may, like himself, behold the error of the system, and be drawn away from it. It seems impossible that his exiled fellow-citizens can listen to him without conviction. We wish he might go through the length and breadth of our land, repeating and renewing in every city his instructive and thrilling lectures. There could be nothing better than the trial of his argument, invective and sarcasm, as a cure of the morbid, semi-papal Protestantism so rife in some quarters among us. And he shows, with such convincing power of light, the mortal enmity, perpetual and unchangeable, of the Papal system against Republican Freedom, as well as against the Gospel of Christ, that no sophistry can stand against the demonstration. C.

THE PROGRESS AND RESPONSIBILITY OF SABBATH DESECRATION.

What can we do to preserve our Sabbath? is a question that presses upon us more and more strenuously every year. We have no fears as to the result, in the end, in the long run, even though Sabbath desecration should go on increasing, and though our princely merchants should devote their gains to the establishment and support of fixtures for its profanation, in the shape of Sabbath-breaking railroads. God will keep his Sabbath on the earth, though the nations, one after the other, reject and profane it, and perish in consequence. But it is painful in the extreme, to the heart of every true patriot and Christian, knowing what miseries must come upon us, if we, as a people, trample on the Sabbath, to see how fearfully its profanation is advancing.

And yet, God has taken away every shadow of apology, both from the nation and the state, for not obeying to the letter his command to keep the Sabbath holy. He has taken away the argument of necessity and expediency as to the running of any mail on the Sabbath. It is well argued, in the resolutions adopted at the recent meeting of the citizens of New Haven, that as the electric telegraph affords every facility for the instantaneous transmission of intelligence in any emergency, the arrangement on the part of the United States' Government for the conveyance of mails on the Lord's Day is a wholly unnecessary violation of the sacredness of that day. It does indeed exasperate the guilt of such violation to an extreme degree, rendering it wanton and outrageous.

What then shall be said in regard to the conduct of the Directors of our Railroad Companies, on whom the whole responsibility of such wanton profanation of the Sabbath falls? They hold their charters from the states, and the Government has no control over them to make them run a mail; but even if it had, the running of passenger trains is a work entirely of supererogatory iniquity, a work which they undertake for Mammon, at the expense of morality and religion; a work by which they tempt thousands into the service of Satan, inviting and alluring multitudes of young men from the country to the dissipations of the city, and multitudes of all classes, disposed to spend the Sabbath in revelry, from the city to the country, spreading in every direction the poison of such a pernicious example. It is asked if there is no redress for this grievance, this monstrous wrong, thus perpetrated upon the people, in defiance both of God and man, by the will of a few gentlemen at the head of our Railroad companies? Will the people permit their Sabbath to remain "at the mercy of a few great moneyed corporations?" Will they permit the Railroad Companies to sacrifice the Sabbath, and all the religious respect and decency of society along with it, for their own gain?

What a boundless responsibility of evil rests upon those who set the first example in this wanton guilt! The Hudson River Railroad, for example, began its profanation of the Sabbath, when hardly another railroad in our land was worked upon that day, in defiance not only of a religious public sentiment, but in violation of most express assurances to those who were invited to take stock, that it should not be a Sabbath-breaking concern. And yet it was such almost from the very outset, notwithstanding that a large proportion of the stock was owned by Christians, and professedly religious men were in the Directorship. Yet to this day it continues its open unblushing defiance of the divine authority, and disregard of all Christian morality, publishing, advertising, and running two Sabbath trains at least every Sabbath, "for the convenience of numerous residents along the line." What *can* the consciences of these men be made out of, these Christian gentlemen, these Christian directors, that can sit, themselves, in person, in the house of God, on the Sabbath, and perhaps be employed in carrying about the sacramental elements commemorative of the sufferings and death of the Lord of the Sabbath, while they are, by proxy, Judas-like, pocketing the gains of Sabbath profanation, inviting others not only to absent themselves from church and despise all the ordinances of the Gospel, but to jump on board their cars, and travel off into the country, on excursions of revelry and sin? Certainly, *since* Judas betrayed his Master, there never was a more gross and hypocritical betrayal of his Master's cause, for thirty pieces of silver, than these Christian merchants, these Christian directors commit, in professing to be the servants of Christ, and yet sustaining and carrying out, on so wide and glaring a scale, the profanation of the Lord's Day.

And then again, it is sad and fearful to think of the vast amount and inconstancies of Sabbath desecration on our canals. And all these forms of desecration are a fraud, an exaction, and a tyranny upon multitudes of the very classes that most need the sacred influence and holy rest of the Lord's Day. We take the words of an eye-witness, published recently in one of our daily journals, being the experience of his residence for some months in one of the beautiful villages in the western part of our state, where

"His heart was pained beyond description at witnessing this enormous iniquity of Sabbath desecration on our canal. As the canal passed only a few feet from his windows, he speaks of what his own eyes saw, and his own ears heard. He saw every Sabbath day, and all through the Sabbath day, the work of the canal going on,—boats loading and unloading,—horses straining and whipped on under their burden. He heard men and boys laboring at this work, shouting, and uttering words of awful profanity and blasphemy, on the Holy Sabbath, just as on any other day. He saw whole lines of grog-shops, groceries and gambling houses, opened on the Sabbath, just as on any other day. On inquiring of the officers on the canal, he was informed this working on the canal on the Sabbath was allowed, and, in fact, required of them by the state; that there were at least 20,000 horses, and 25,000 human beings, who were thus driven on in their work on the Lord's Day; and that this scene of worldly traffic, and intemperance and vice of every description was going on to the same, and in many places to a greater degree, all along the line of the canal, and on both sides of it, through the very heart of our Empire State, for six or seven months in the year. In fact, with hundreds of thousands it amounts to a complete abrogation of the Sabbath, and a contempt of the laws of that God who is the source of all our blessings, and on whose merciful favor we are dependent for every good, as a state, and nation, and individuals, for time and eternity."

The subject of the desecration of the Sabbath on the canal was introduced, and earnestly commented upon in our State Legislature, by Dr. J. G. Miller, a member of the Assembly from the city of New York. But as yet the State Legislature have done nothing, have made no movement toward any reform. This Sabbath desecration by public law is full of evil, immeasurable evil. How easy it had been to prevent it forever at the outset, how difficult to arrest it in its present stage of progress! Speaking upon the management of the Hudson and Erie canal, Dr. Miller said:—

"I have ever felt a deep interest in this, as well as in every other public work, but while I have looked upon it as one of the greatest monuments of our industry, perseverance and enterprise, still there has been, more particularly to the religious and moral portion of our community, a dark and gloomy cloud hanging over this noble structure, I mean in the amount of sin, intemperance and Sabbath desecration along the whole line of this canal in allowing work to be done upon it, on God's holy Sabbath, just the same as on any other day of the week; and for this great and lamentable evil, so much to be regretted, our Legislature is responsible. We should ever consider and bear in mind, that the proper observance of the Sabbath lies at the foundation of national as well as of individual welfare; and the result of my observation has been, that no community, state or country can ever expect to prosper long that habitually desecrates, or disregards the Lord's Day."

Would to God that the truth and importance of these views might be felt, and acted upon accordingly, before it is too late!

We say, before it is too late. How easy it would have been, at the construction of the Hudson River Railroad, to have secured a provision in its charter, that this road should never be used upon the Sabbath Day! A few years ago, this might have been done with every railroad in our country. A few years ago, we could so have begun, that none would have any more dreamed of invading the Sabbath by a railroad, than of building ships, or opening the Custom House on the Lord's Day. In the year 1800 there was not a single railroad in the world; now there are near fifteen or twenty thousand miles of railroad in the United States alone! And if the avaricious example set by some professedly Christian contractors should be followed universally, and railroad Sabbath traveling and excursions become general, we should be the greatest Sabbath-breaking nation upon earth.

C.

TOLERATE INTOLERANCE.

Really to feel that men who are theoretically and practically opposed to us upon almost every question of life, may nevertheless be as conscientious and honest as we, and to treat them accordingly, is an exceedingly rare attainment. Yet the democratic equality of all American citizens demands a magnanimity such as this, in approaching every vexed question, whether of politics, ethics, or religion. We think we discern that many Protestant writers of unquestioned ability are losing sight of this general principle, in their earnestness to defend truths which are dearer to them than life.

In times of chivalry, a knight contended not merely for victory, but for victory as the result of knightly conflict. The weapons and the style of combat were to him fully as important as the victory; and to be defeated in a tournament was no disgrace compared with a victory won by a violation of any, even the most fantastic rule of chivalry.

The broad principles of democracy and toleration which for years have been the boast of this nation, are not fantastic rules. They have all the nobleness of chivalry, and, superadded, the strength of truth. No matter what the provocation, it is far better to die a defeated American Protestant freeman, than to live by any compromise of the principles which are to the nation a crown of honor.

We ask attention to a concise parallel. Certain men sell liquor to certain other men who drink it. The sellers get gain, the buyers get drunk. A certain third class believe that liquor is poison, that drunkenness is death, that the sale is iniquitous. So believing they combine and petition; they combine and vote. At last, in the orderly use of democratic machinery, they get a law—a Maine law, and shut up the tippling shops. All right! all right! Hurrah for the Maine law!

Look again: Certain men read the Bible daily to certain boys who hear it. A certain third class believe that the Bible is poison, that its readers will err in judgment, that their misguided souls will be damned. So believing, they combine and petition, they combine and vote. Now suppose that at last they get a law forbidding the use of the Bible in schools—a law obtained by the orderly use of democratic machinery. Who shall gainsay their right? Who shall call them hard names? Who has a right to go behind the curtain of honest seeming, and rave at free citizens for doing what they feel bound to do, just as the writer hereof feels bound to shut up groggeries?

When the Flushing papists ask for a Romish school-trustee, and canvass the field like regular workies, have we any reason for indignation? Would to heaven that Protestants would go and do likewise! When Romanists want a thing, they WORK for it. It is too late to grumble when, through Protestant apathy, the popish plans have success.

Is it a political enormity, in this land of free speech, for a hundred or two shaven ecclesiastics to come together at Baltimore, and resolve schools are dangerous to our holy church, and must be put down? It may be an enormous mistake, or it may prove that they are enormously stupid, or that their church is an enormous curse. But have they sinned against American institutions? We think not. Nor does the character of this ecclesiastical action change its hue a whit by our too late discovery that they have power to act as well as to resolve. When, with toleration as a boast, I challenge a man to chess-play, shall I knock him down for taking my queen?

A step further. Suppose that these shorn and reverend men, at some future council, vote that toleration itself is evil, that freedom of conscience is licentiousness, that Protestantism is the sin of Satan, and as such, with Father Gavazzi as a precedent, suppose they come forth to destroy it, crying "war, war, war! extermination!"

Suppose now still further, that they go to work, a course not always pursued by resolving and applauding Protestants. They educate boys, train voters, and blindfold them by millions, and in the use of orderly machinery, which our own fathers devised, they are at last able to say, by million ballots, "Away with toleration! Hail to the chain and dungeon, the sword and fagot!" At what point in such a course are we to resist with any other weapons than appeals to reason and conscience? When must we cease to be tolerant and patient toward intolerance?

Here stands Democracy, and declares, the will of the majority is to rule the state. At present, universal toleration is a fundamental rule. Anon comes a time when, by orderly democratic procedure, the rule of the state is intolerance. The voice of the majority is still the voice of authority. At what point twixt now and then are the friends of toleration emancipated from their obligation to tolerate the lawful efforts of other men to introduce intolerance?

Are our democratic doctrines and principles fallacious? Is the American toleration scheme too broad? Are there exceptions? If any feel disposed to say yes, let them remember the July orations, the national boasts, the editorial objurgations visited upon England and France; for assuredly we have a long repast of our own words to eat, whenever we begin shiveringly to devise exceptions to the broadest democracy, or to universal toleration.

The Romish church is professedly, consistently, and sometimes conscientiously intolerant. Protestant Christianity is precisely the reverse. The question arises, and at some early day we shall try to answer it, What course should conscientious and tolerant Protestants pursue toward equally conscientious, but intolerant Romanists?

X.

LIFE AT THE POINTS.

On a late Sabbath afternoon, the writer, with a friend, visited Mr. Pease's establishment at the Five Points. We first entered the infant school. There, seated on benches, were about forty children, some in rags and some well clothed, some white and not a few black, with a sprinkling of yellow,—all mixed together, singing hymns at the top of their voices, with considerable regard to tune. They appeared to enjoy the exercise very much. On the second floor were other schools, attended by children of a larger growth. In one room were girls of from ten to sixteen, and in two others were boys, all of whom appeared to be very attentive to their respective

nination, they received the Association's ap-
ation as preachers of the gospel, and candi-
e for the pastoral office.

v. L. F. Waldo was dismissed for the purpose
ining the new association of Albany. From
it will be seen that the way of Congregation-
is is still onward. The New York and Brooklyn
iation now embraces nearly forty members,
ving quite a respectable growth within the five
s since it had a beginning.

he afternoon of Wednesday was occupied in
ning to various exegetical and other essays,
pared by previous appointment of the associa-
. One by Rev. Charles Boocher, on spiritual
fluence, was specially able, and will probably
be given to the public. After the reading of
essays, and the transaction of some unfinish-
business, the association adjourned.

here has been so much misapprehension of the
in of the essay of Mr. Boocher and of the As-
iation's connection with it, that it may not be
ss to state that it is a part of the regular busi-
s of that body at its meetings, to listen to, and
ment upon, sundry essays, reviews, and exe-
ical criticisms. For this purpose, various sub-
for the several papers are suggested by the
mbers of the association, and out of the num-
s before them they make a selection for the
t meeting. It was in this way that the subject
spiritual manifestations found its place upon the
, rather than because the association had
ything particularly interested in the so-called spi-
al movements at present so rife.

MINISTERIAL RECRUITS.

The New York and Brooklyn Association, as we
ve already chronicled, at its late meeting licensed
ven young men as preachers of the Gospel. The
ited Presbytery of New York, which held its ses-
n about the same time, also licensed eight, and
e Fourth Presbytery five. Thus we have twenty
t out to fill the ranks of the ministry, but this
not an adequate ratio of increase to make good
e demands occasioned by the growth of our pop-
ation and the vacancies in the pastoral office
ade by death.

MISSIONARY ARRIVAL.

By the last California mail the Secretaries of the
me Missionary Society received intelligence of
e safe arrival at his destination of Rev. Mr. At-
son, their missionary to Oregon. Mr. A. went
t by way of the Isthmus of Panama, in company
th a number of teachers, sent out to the same
stination by the Society of which ex-Governor
dale is President. They encountered many diffi-
ulties and dangers on the way, but by the favor of
d reached their far off home in health and safe-
y. As many as fifteen of their fellow passengers
ed in the yellow fever between Panama and San
ancisco.

THE HOME MISSIONARY SOCIETY.

This Society will remove in the course of a few
ys to their new rooms in the Bible House. Their
niversary proper will be held at Metropolitan
all. The annual sermon will be preached in the
hurch of the Puritans by Prof. Laurens P. Hickok
f Union College, on the evening of the second
abbath in May, and probably will be repeated the
llowing Sabbath evening in Brooklyn.

BISHOP DOANE AGAIN.

This eminent divine is getting some shadow of a
im to the apostolic succession on the score of re-
ated trials, albeit they are not exactly like those
Paul or Peter. His brother bishops of Virginia,
hio and Maine have, it seems, again arraigned
im for trial, the third arraignment in less than
elve months. The convention for the trial of the
ccused Bishop is to be held at Camden on the 1st
f September. The charges now made are said to
e in relation to the gas works erected for the use of
he College and St. Mary's Hall, and for borrowing
oney at a higher rate of interest than six per
ent. Bishop Doane has addressed a Pastoral Let-
er to his diocese, announcing the new accusation
nd his readiness to abide the trial.

LITERARY ANNOUNCEMENTS.

Cole.—Cornish, Lamport & Co. are about to pub-
sh a work for which the reading public and all
vers of Art will thank them. It is entitled 'The
ourse of Empire, Voyage of Life, Cross and the
orld,' and other pictures of Thomas Cole. It
ill contain selections from Mr. Cole's miscellane-
us writings; his notes of travel, of art and artists;
ketches of natural scenery and incidents in search
f the picturesque in Europe and America, and
ill be accompanied by a biography by Louis A.
oble.

The same publishers have in press also the 'Ro-
ance of the Forum,' by Peter Burke, Esq., of the
nner Temple, London.

Prime.—Putnam is about to issue another of the
mithsonian Contributions to Knowledge in a trea-
se on Coral Reefs and Islands by Prof. James D.
ana, one of the scientific corps of the late Explor-
g Expedition, and now of Yale College. The
thor's name is the sufficient guarantee that the
rk will be a standard authority in its special de-
rtment.

Spooner.—Mr. Putnam will soon publish also in
8vo volume a Biographical and Critical Dictio-
ry of Painters, Sculptors, Engravers and Archi-
cts of all Nations, by S. Spooner.

THINGS TO BE SEEN.

Many of our distant readers, more probably than
any former year, are agitating the question of a
sit to our city before long. The Religious Anni-
ersaries are a moving cause to not a few, but the
rystal Palace and its satellite shows add an extra
ducement which will bring many hither who
herwise would not be likely to come. There is
ely, however, to be a disappointment in the case
those who have hoped to couple an attendance
on the Anniversaries with a view of the World's
air. It is pretty conclusively settled now that
e Crystal Palace will not be completed till some
ree or four weeks after the Anniversaries have
osed. Any one who looks at the skeleton of the
ontemplated structure as it now stands on Reser-
oir Square, will think the beginning of June the
arliest period that can with any confidence be
amed for the opening of the proposed Exposition.
will more likely be even later than that.

There is much nevertheless to be seen here even
ow, and independently of the great Fair. Indeed
e Fair is probably greater in the estimation of
e people of Ohio and Maine than it is in ours
ho live upon the spot. We shall perhaps do our
distant readers a favor therefore by naming from
me to time some of the things worth seeing here.

THE NEW BIBLE HOUSE.

No one coming to the Anniversaries should go
ome without at least taking a look at the impos-
ng exterior of this grand pile, which has been
rected by perhaps the grandest of our religious
ocieties. There it stands, bounded by four streets,
ne of them the great artery through which the
de of travel to and from New England is con-
antly and swiftly setting, while near by is Broad-
ay with its incessant current of humanity. Rear-
ng its noble façade high above all surrounding and
eighboring structures, it is a worthy monument to
e Bible, and of itself preaches the word of God
fficiently but impressively to the thousand passers-
y and to all who may behold it from a distance.
very lover of the Scriptures will rejoice that God
as put it in the heart of the Society to erect so
oble a structure for the purpose of preparing
ose Scriptures to be sent out to the destitute the
orld over. Within the same building, too, will
e accommodated, with a striking felicity of loca-
on, those two great societies—the Home and For-
gn Missionary—the very purpose of whose ex-
stence is to carry forth and preach the Bible,
heir kindred organizations will also have rooms
nder the same roof. And thus will the building
ecome the religious center of our city. What in-
uences of good will radiate from it to every part
f our land and the world! There is not a Christ-
an here—there is not one in the wilds of the West
r on the distant islands of the sea, who has not
n interest in the noble structure now rapidly
eaching its completion. There is not one who
ay not say of it as did the Psalmist of the an-
ent Zion, "thy servants take pleasure in her
ones, and favor the dust thereof." The New
ible House is of itself crystal palace enough for
e Christian. It is already partly occupied by the
ociety, and by the time of the Anniversaries is
ll probably be completely ready for use.

THE WASHINGTON GALLERY.

Another object of interest here now is the Wash-
gton Gallery, as it is called. It takes its name
om the fact of its containing a large number of
intings and sculptures which are either professed
ortraits of Washington or in which he is the chief
oint of interest. As many as four portraits and
ree busts of the Father of his Country are here
ssembled. Such an opportunity, in all probabili-
y, will not again be given, of studying the fea-

tures and character of that great man as caught and fastened in his different moods, and so giving us the complete man. In addition to this we have here Lentze's stirring picture of the Crossing of the Delaware, wherein the artist has happily shown the high resolve and noble bearing which marked the Nation's Chief as he led that forlorn hope across the icy waters on that memorable night. Besides, here are gathered an unusually large collection of the pictures of our own best artists, as well as several by such as Sir Thomas Lawrence and Leslie from abroad. The series of five pictures by the late Thomas Cole, entitled the 'Course of Empire,' are alone deserving a visit from any intelligent person who may come within reach of them. They have a moral which speaks to the eye and the heart at once, and cannot soon or easily be forgotten. Whoever, then, is about to visit New York, if he has any taste for true art or would know what true art is, we would advise to set aside twenty-five cents for admission to the Washington Gallery.

LITERARY INTELLIGENCE.

HYMN AUTHORSHIP.—In *The Independent* of Feb. 17, we copied from the *Evangelical Catholic* what purported to be the original draft of the beautiful hymn in the Episcopal prayer-book, "I would not live alway," and of which the editor, Rev. Dr. Muhlenberg, claims and has long enjoyed the credit of being the author. Dr. M. says the original poem, containing 48 lines, was first published in the *Episcopal Recorder* in 1824. The hymn has but 20 lines, all but two of which are found in the poem. Soon after the republication of the latter, a paragraph appeared in the Litchfield *Republican*, claiming the authorship of the hymn for a Mr. Henry Ward, a printer in that place, by whom it was stated to have been given to the Rev. Isaac Jones, by whom it was given to some member of the Episcopal Convention of 1823, and so found its way into the revised Episcopal Hymns "collected and prepared by the venerable Bishop Hobart."

To this Dr. Muhlenberg replied in his paper of March 26, that the hymn was written by himself *verbatim et literatim*. And he remarks on the error of ascribing the revised hymn-book to Bishop Hobart.

"Now that eminent prelate did neither prepare nor collect the edition of hymns in which that in question first appeared. He was one member of the committee appointed by the General Convention for the purpose, but delegated his duty to the Rev. Dr. Onderdonk, then Rector of St. Ann's Church, Brooklyn, by whom and ourselves chiefly the present selection of hymns was 'collected and prepared.' This might easily be proved. As, then, *the Republican* has given its name particular, *possibly* it has also in that under consideration."

Upon this we have an article in the *Waterbury American*, the editor of which says he had always supposed Mr. Ward to be the author, who had worked in his office, and had often modestly claimed the hymn as his own. He then introduces a letter from Mr. Ward himself, who also corrects the error in regard to Bishop Hobart, and says that the collators of the hymns were Bishop White, Horace Binney, and Bishop Kemper, and that Dr. Muhlenberg could not have been on the committee, because, by his own showing, he could never have allowed the authorship to be ascribed to Heber, as was done in the first edition of the hymns. He then gives a plain and unvarnished statement, which, by its circumstantiality and apparent simplicity and sincerity, is fitted to inspire confidence. The material part is as follows:

"Soon after my confirmation by the Rt. Rev. Bishop Brownell, (I think it was in the year 1823,) my pastor, the late Rev. Mr. Jones, frequently called on me, to instruct me in the path of religious duty. I really thought at that time, that I had experienced religion. But subsequently, (to my shame be it,) I underwent a woful relapse. While laboring under strong religious impressions, I was in the habit of composing hymns. These I showed to Mr. Jones, who always commended them in flattering terms, observing that they would be no dishonor even to Bishop Heber himself. Some time previous to the meeting of the Episcopal Convention in 1826, at Philadelphia, I had prepared a small manuscript volume of hymns, which I showed to no one but my mother and others of our family, stating that I thought I would give them to Mr. Jones. I accordingly put them into his hands, and thought no more of the matter for a long time.

"In 1826 came out the newly-revised Episcopal Prayer Book. There was a copy in my father's house, and I took it up, and my eye rested upon the hymn, *'I would not live always.'* I immediately called the attention of my mother to it. 'Mother,' said I, 'do you not recollect that hymn?' Do you not remember having seen it in the little manuscript volume, which I presented to Mr. Jones?' She said that she did remember it very distinctly. It was attributed to Bishop Heber, and until very recently Dr. Muhlenberg has laid no claim to it. The writer's mother is still living in Hartford, and will corroborate the above statement. Mr. Jones has been repeatedly asked, not only by the writer himself, but by many respectable individuals in this town, if he recollected that I wrote the hymn in question? He invariably replied, Yes, I have a distinct recollection of it. C. O. Belden, Esq., of this village, affirmed positively that he had frequently heard the late Rev. Truman March, of this town, say the same thing, and further, that he had actually seen the hymn in question, in my handwriting, and was confident that Mr. Jones had given the manuscript to the late Rt. Rev. Bishop Chase, of Illinois."

Mr. Ward also claims two other beautiful hymns of the Episcopal Collection as his own.

And "Savior, when in dust to thee,"

"Ah! how shall fallen man."

He then suggests that the poem may be a paraphrase which Dr. M. has made on the original hymn, and then through forgetfulness claimed the authorship of the hymn itself. It is not for us to settle the controversy. As Dr. M. refers to an inaccuracy of the first statement, concerning the agency of Bishop Hobart in the collection of the hymns, and Mr. W. has himself undertaken to make the correction, we have examined the journals of the General Convention of the Protestant Episcopal Church, with a view to test the accuracy of all their statements on this incidental point.

We find by the journals, that the subject was introduced in the General Convention of 1823, and a Committee appointed, consisting of Bishops White, Hobart, and Croes, Rev. Drs. Meade, Ja. Wilmerding, Kemper, B. Wilson, Turner and Mason, and seven laymen, of whom Mr. Binney was no. They reported to the next Convention, (Nov. 13, 18.6; the report was adopted, and the hymns were "set forth and allowed to be sung in congregations." The committee were empowered to arrange the selected hymns with those already in use, under appropriate heads, and secure the copyright for one year to defray the expense incurred by the committee in sundry publications. The house of clerical and lay delegates added a resolution, that the psalms and hymns in metre are not a part of the Book of Common Prayer, or offices of the Church, but nevertheless are of authority, and binding until duly altered or amended. The vote on adopting the hymns was taken by ayes and noes, 44 to 17. The committee was also continued with reference to the psalms. In 1829, the report of the psalms was referred to a new committee, consisting of the same Bishops, Rev. Drs. Wilson, Turner, Kemper, and Muhlenberg, and Messrs. Donaldson, Meredith, Binney, and E. L. Moore. In 1832, their report was referred to a new committee, to select from the report a smaller collection of psalms, and publish them with the hymns, making only verbal alterations. This committee consisted of Bishops White and H. U. Onderdonk, Rev. Drs. Wyatt, Wilson, Turner and Montgomery, and Messrs. Donaldson and Meredith. It is on this committee that Dr. Onderdonk's name first appears, after he had become Bishop. Yet we have some reason to believe that he performed a good deal of volunteer labor in the revision of the hymns. The first edition of the hymns bears a certificate of authentication, dated in April, 1827, and signed by Bishops Hobart and Croes, and Drs. Turner, Wilson, Kemper and Muhlenberg. The copyright is taken out in the names of Bishop White, Dr. Kemper, and Messrs. Binney and Meredith. We are informed that Rev. Dr. Meade, who was one of the original committee, and is now the Bishop of Virginia, in a late conversation, gave the same names as concerned in preparing the hymns, that are given by Mr. Ward. Dr. Muhlenberg, in his first publication, which we copied, Feb. 17, says concerning the hymn chiefly in question, that

"Whatever service it has done in that way, is owing to the late Bishop of Pennsylvania, then the rector of St. Ann's church, Brooklyn, who made the selection of the verses out of the whole, which constitutes the present hymn, and offered it to the committee on hymns, appointed by the General Convention of ——. The hymn was at first rejected by the committee, of which the unknown author was a member, who, upon a satirical criticism being made upon it, earnestly voted against its adoption. It was admitted on the importunate application of Dr. Onderdonk to the Bishops on the committee."

All the clergymen whom Ward refers to as having knowledge on the subject are dead. But perhaps Bishop Onderdonk, Meade, and Kemper, or some others on the committee, may shed light on the origin of this hymn, as well as of the two others which are claimed by Mr. Ward, and which are among the best hymns in the language.

The Hartford *Calendar* thus summarily disposes of Mr. Ward's pretensions:

"We consider these monstrous claims as quite nothing at rest any possible question as to the hymn of Dr. Muhlenberg. Seldom has a bolder or less tenable claim been set up than these additional ones. The one hymn in the well-known 'Litany of Sir R. Grant, brother of Lord Glenelg, to whom the Methodists have erroneously ascribed it, while the other is a paraphrase generally attributed to Logan, the Scottish versifier. Mr. Ward is probably 'morally certain' of what he states, for he says so; but if he is thus deluded, we are not less 'morally certain' that he will find few to share his hallucinations. Had he only been less lofty in his pretensions, we might have credited them, but that three of the finest sacred poems in our language, all known, and notoriously so, as the productions of others, should have emanated from the pen of Mr. R. Ward—from whom Sir R. Grant, Logan, and Dr. Muhlenberg must have conspired to pilfer—is shocking to common sense."

UNCLE TOM'S KEY.—We learn from the publishers, Jewett & Co., that the issue of Mrs. Stowe's "Key to Uncle Tom's Cabin," presenting the "Original Facts and Documents, upon which the story is founded," together with sundry "corroborative statements, verifying the truth of the work," is unavoidably deferred until Saturday next, the 16th inst. The publishers are sadly embarrassed by an unprecedented trouble, to wit, the impossibility of getting books enough manufactured to meet the orders already received, which amounted on Saturday last to 58,000 copies. The work makes a pamphlet of 262 very large 8vo pages, and is to be sold at 50 cents, in paper covers. It is very evident that Uncle Tom without a key has opened the door for the general discussion of slavery as a condition of society, in its comparison with the state of things at the North and in England. The effect of the key will be to unlock every cabin, and open the gates of every plantation for a free and full investigation. Says the Southern *Baptist*, April 6:

"Mrs. Stowe's second book will consolidate the fortune gathered by the first. But it will have a different reception from that of the first. It claims to be a book of facts. It will provoke rejoinders as such. As such it will receive the most searching investigation. If its statements cannot endure the test, the bubble reputation, which she now enjoys, will break even more rapidly than it was blown. If its statements are true, some of our people may look into the logic of her conclusions, and may undertake to show what the same kind of reasoning proves with regard to the North."

FRENCH PRIMER.—"Abecedaire Francais-Anglais Illustré, quivi d'un Vocabulaire Pittoresque, contenant 500 Vignettes, a l'Usage des deux Nations." A French-English Illustrated Primer, with Pictorial vocabulary, containing about 500 vignettes, for the use of both nations. By J. D. L. Zender, M. D., de Paris, member of several scientific societies both in France and the United States. Published by J. C. Riker. There is much ingenuity and invention in this book; the illustrated alphabet has all its pictures of objects that are named alike in both languages, Arcade, Bracelet, Cage, Dragon, Elephant, Face, &c.

D'AUBIGNE.—Messrs. R. Carter & Brothers have received from Edinburgh the first sheets of the forth-coming fifth volume of the "History of the Reformation," by Dr. J. H. Merle D'Aubigne, and expect the remainder by the next steamer. By an arrangement with the author, the American publishers pay a certain consideration for the first sheets, and will pay an additional sum in case no rival edition is issued within three months of their. It is expected to appear during the first week in May.

MENDON ASSOCIATION.—A Centurial History of the Mendon Association of Congregational Ministers, with the Centennial Address, delivered in Franklin, Mass., Nov. 19, 1851, and Biographical Sketches of the Members and Licentiates. By Rev. Mortimer Blake. Published by Sewall Harding, 156 Washington street, Boston. 18mo, pp. 348. A highly instructive contribution to local religious history.

A YEAR'S WORK.—Uncle Tom is now one year old. On the 20th of March, 1852, Messrs. John P. Jewett & Co. sold the first copy of the first edition. On the 20th of March, 1853, they had published 305,000 copies, or—as only about 300 business days had transpired—they had sold (at the ordinary book-rate of one thousand copies to an edition) a year's work for that entire period. Sufficiently remarkable as this may appear, we learn from them—what is more remarkable still—that the demand continues *without sensible abatement*; nearly as many copies having been sold during the past month, as in any other month in the year. The work is now selling largely at the South, and constant orders are coming in from all parts of the world, Oregon, California, and Australia not excepted. The last foreign mail brought an order for the illustrated edition from Persia!—*Congregationalist*, March 20.

MERCANTILE LIBRARY.—The Directors and Trustees, it is understood, have finally agreed to remove from Beekman street to the site purchased in Astor Place.

It is proposed to demolish the Astor Place opera-house, and erect a suitable library building on the site—it being thought that the cost of a new edifice will not much exceed the expense which would be required to adapt the present edifice to library purposes. The removal will not probably be effected until January, 1854.

ARTHUR.—"The Old Man's Bride," by T. S. Arthur. 12mo, pp. 347. Published by Charles Scribner. With Vignette.

WILLIS.—"Summer Cruise in the Mediterranean, on board an American Frigate." By N. P. Willis. Scribner, publisher. 12mo, pp. 396.

BROWNE.—"Yusef, or, The Journey of the Frangi, a Crusade in the East." By J. Ross Browne, author of "Crusoe Life," &c. 12mo, pp. 421. With 50 illustrations, from sketches by the author. Published by the Harpers.

BOUNDS.—"The Boundary Tree; or, the Spirit that heals Differences." Published by the American Sunday-School Union, Philadelphia. 18mo, pp. 72.

GRIMSHAW.—"History of the United States, from their first settlement as colonies, to the Peace with Mexico in 1848." By William Grimshaw. Revised and corrected, with additional chapters, by A. H. Grimshaw, A.M., M.D. 12mo, pp. 424. Published by Lippincott, Grambo & Co., of Philadelphia. This well known work has been before the public for thirty years, and widely circulated all over the country.

WILLSON.—"History of the United States, from the Earliest Discoveries to the Present Time. With additions, containing a history of the British Provinces and of Mexico." By Marcius Willson. Published by Newman and Ivison, New York. 12 mo. pp. 429. A revised edition of a long known and widely circulated book.

WHITE.—"Essays in Literature and Ethics." By Charles White, D.D., President of Wabash College. 12mo, pp. 471. With a Portrait. Published by S. K. Whipple, Boston. Sold by A. S. Barnes & Co., New York.

UNCLE TOM'S BIBLE IN FRANCE.—We have extracted a drop of comfort for the New York *Observer*, from the New Orleans *Christian Advocate* of April 2. It is a passage of a letter from its French correspondent.

"Uncle Tom's Cabin is having as great a run in France as it seems to have had in England and America. Whatever be the opinion on slavery, it will be acknowledged that this work has done one good in France, viz: it has awakened a desire in many minds to read the Bible. Colporteurs have reported lately that the question has been put to them, whether their Bibles were the same as Uncle Tom's; and when an affirmative answer has been made, the Bible has been bought at once.

NEWSPAPERS.

The New York Tribune commenced its 18th year on Monday, on a much enlarged sheet, and with new type, much in the style, and almost equal to the size of the *London Times*; yet the *Tribune* sells for two cents, and the *Times* for 10 (5d.) In the editorial announcement, it is stated that the white paper costs more than the price after it is printed, and that the additional expense incurred is greater than the profits of last year.

We have the first number of the "*Chicago Evangelist*," the new paper started by our N. S. Presbyterian brethren, on the discontinuance of the *Prairie Herald*. It is a small sheet, about the size of the Bible Society's Record, and sells at $1 a year. Rev. H. Curtis and R. W. Patterson are announced as the "resident editors," with Rev. Messrs. Gale, Spies, Spencer, Eddy, and Ruth as associate editors. The paper is neatly printed, and we are happy to respond to its request for an exchange, notwithstanding the difference in price and the still greater difference in cost. We trust it will not be our fault if any other than kindly relations ever subsist between them and us. The principal feature we find in the first number is the apparent solicitude of the conductors to "define their position," as the politicians call it, as, in addition to the prospectus, there are no less than seven articles by editors and associate editors, occupying between five and six of the twenty columns of the paper, occupied mainly with this matter. On one class of subjects, in regard to which the people of the North-West are much awakened, the leading article of the paper says:

"In respect to some of the great leading questions which agitate the public mind in our day, we choose to let our pages tell its own story. It cannot be distinctively the advocate of any particular reform. But the sympathies of its editors and correspondents are with the truth, and with every right, and against intemperance, and licentiousness, and Sabbath-breaking, and oppression of every kind. The paper may be expected to speak plainly on all these subjects, as occasion may seem to require."

The *Evening Post*, the most able and independent daily paper in this country, has again enlarged its sheet, on removing to its new quarters, corner of Liberty-street. It is to be printed on a new press of How's revolving-form pattern, driven by an Ericsson or caloric engine—the first application of the new driving power to printing purposes.

RELIGIOUS INTELLIGENCE.

ALBANY.—We learn that Dr. Palmer's church, at Albany, have completed a subscription, secured by bond, for the, payment of the *last* instalment of their debt, amounting to ten thousand dollars. This makes in all twenty-five thousand dollars *given outright* within two years—besides benevolent contributions—to pay for the church and chapel. No pews have been sold, and the society now own their accommodations for worship entirely free from debt, and have only to raise annually the amount of current expenses. The church edifice is to be repaired, also, during the summer, and the means for doing this are in great part, if not altogether, raised on the same subscription which provides for the debt. This important enterprise is thus successfully carried through. There have been many things in its progress to call for special gratitude. So far as we know, the church and its pastor have the entire good will of the other evangelical churches of the city. There was ample room, and no other church has been interfered with, or weakened by the establishment and the success of this. Of course no occasion for unfriendly collision has arisen or is likely to arise. We commend the liberal and Christian spirit of the Albany churches to general imitation.

MORE STEPS IN THE RIGHT DIRECTION.—We have already published the fact that several of the churches in New Haven have recently raised the salaries of their pastors. We might have added to our list the College-street church. This church have not only raised, by a unanimous vote, the salary of their pastor, Rev. Mr. Strong, to $1,400, but extinguished their entire indebtedness amounting to nearly $8,000.

We copy the following items of religious intelligence, just as they stand, from the last *Puritan Recorder*:

GOING ABROAD.—Rev. Dr. Nelson, of Leicester, as we are happy to learn, will embark for Europe, in the Baltic, from New York, on Saturday next, to spend a few months in traveling in England and on the continent. We indulge the expectation that our readers will occasionally be favored with communications from his ready and able pen.

Rev. Dr. Vinton, of this city, and Professor Felton, of Harvard College, will also take passage in the Baltic. The Professor goes to spend a year in Greece.

BAPTIST CHURCHES.—The *Watchman & Reflector* states that the Baldwin Place church and society, in this city, have extended a unanimous invitation to Rev. R. Jeffrey, of Albany, N. Y., to become their pastor.

It is said that the Baptist church and society in Jamaica Plain have given a call to Mr. Heman Lincoln, late pastor of the church in Franklin Square, Philadelphia, and one of the editors of the *Christian Chronicle*.

ILLNESS OF REV. DR. SHARP.—The same paper says:—"We are sorry not to be able to report Dr. Sharp as convalescent. His feeble health for a number of weeks past, has laid him quite from active labor and has excited the apprehensions of his people and numerous friends. So vigorous has he been for the last few years, that strong hopes were felt that he might be continued through a green old age, and his unimpaired and consecrated energies still be given to Zion. We shall join in a deep feeling of general regret should these hopes be disappointed."

DEDICATION.—The Congregational meeting-house recently erected at Deansville, in Marshall, Oneida Co., N. Y., was dedicated on the 17th instant. Sermon by the pastor of the church in Clinton, from the text, "O Lord I beseech thee send now prosperity;" which was an able discourse, and very appropriate. Another discourse was preached in the afternoon, by the pastor of the church at Paris Hill, from the text, "Enlarge the place of thy tent." The preachers were assisted in the services, by four or five other pastors from the vicinity. A newly formed choir performed their part exceedingly well. [COM.

CHURCHES IN CHICAGO.—A friend in the West writes:—"There are likely to be two more Congregational churches in Chicago, and probably many more in Northern Illinois. When the Second Congregational church was formed in Chicago, R. W. P., *i. e.*, Rev. Mr. Patterson, of the Second Presbyterian church, wrote to the *New York Evangelist*, that that Second Congregational church took away from the Presbyterians that there was in Northern Illinois. Now two more Congregational churches, one in the north part of Chicago and one in the south, are soon to have existence. And as the second took the last of Oberlinism, of course these two must be Orthodox."

Rev. Levi Packard, of Spencer, Mass., after a ministry of twenty-seven years in that place, has requested a dismission from his pastoral relation to his people.

Rev. Mr. Gerould, of Hinsdale, N. H., says the *Congregational Journal*, has closed his labors with that church. He has been a laborious and successful minister.

TWENTY NEW MISSIONARIES.—The London *Patriot* holds out the hopeful prospect of an addition of twenty new missionaries to the number now laboring in India, under the auspices of the English Baptist Missionary Society. The increased expenditure will amount to twenty-five thousand dollars annually.

PHILADELPHIA.—Rev. S. H. Reid was installed Pastor of the First German Reformed Church in this city, on last Sunday evening. The Rev. J. B. Kollar preached the sermon, and delivered the charge to the people, and the Rev. Samuel Helfenstein, D.D., delivered the charge to the Pastor. The congregation was large, and the services were solemn and appropriate, and were attended with deep interest to the close.

MASSACHUSETTS.—An interesting revival is in progress in Phillips Academy, Andover, and at the Academy in Hinsdale, in Berkshire county. There are also revivals at Darver—the converts one already amounting to fifty—and at North Amherst and Montague.

EPISCOPAL.—Bishop Eastburn, at Trinity Church, in Boston, recently admitted to priest's orders Rev. John Hubbard of Northampton, and Rev. Archibald Morrison of Worcester.

DECREASE OF THEOLOGICAL STUDENTS.—In the six theological seminaries of the Old School, the number of students is 267. Since the present year, is considerably less than at the same time last year. In but one seminary has there been an increase of students, that at Allegheny, Pa. The present number of students is 2?0—the number last year, 267.

J. G. ONCKEN.—A letter was this week received from him by the Secretary of the American and Foreign Bible Society, in which he says:

"I have only time to say, that, after most careful consideration, with the consent of the Church, and, I trust, with the approbation of our heavenly Father, I have now resolved to leave Europe about the middle of April, so that, if all is well, I hope to be with you in the beginning of May."

This brother has seen several times both in England, and preached there with great acceptance, so well does he speak the English language.—*N. Y. Recorder.*

TURIN.—The *Armonia*, a Catholic Journal, from information which it would fain believe exaggerated, says that at Turin alone, 6000 converts have been made to the primitive religion: that is to say, (in its clerical style,) 8000 "apostates." We desire the contrite emotion of this consoling intelligence for all the believers in Jesus Christ.

BUFFALO.—The Rev. Dr. Thompson's church, in this city, continues to be the considerable religious interest prevails. So also in the North Church, and in Rev. Mr. Hancock's congregation.—*Adv.*

THE Boston Square Church, Boston, have extended an invitation to the pastor of the Rowe Street Church, Boston, to become their pastor, with the offer of three thousand dollars salary.

FREDERICK J. KNAPP.—The meeting held by this brother, in connection with both of the Baptist churches in Zanesville, is rapidly progressing in interest. On last Sabbath—about an Forty-three were baptized last Sabbath—about an equal number into each of the Baptist churches in this city.—*Christian Register, Zanesville.*

FOREIGN.

Arrival of the Europa.—The Cunard steamer arrived on Saturday, with news to March 26. The Turkish question has here been settled as easily and suddenly as it arose. Omer Pasha has received the first number of the periodical accounts; he must it to the late Robert Haldane, then living near: his mind was restored by it, and by the self-consecration of Dr. Cary. He carefully entered on the study of the evidences of Christianity, with the strong conviction that it must be everything or nothing. This ended in the solemn consecration of himself and of his substance to God and to the cause of Christ. He would call his beautiful estate, by law, would go to India, and Bogue should go, and Innes and Owen's Ewing should go; and so these devoted men took counsel and resolved. There could be no refusal of the East India Company in this case; for Mr. Haldane was well known to directors, and connected by relationship with the most influential men in the state and in the East India Company.

But the permission was decidedly refused. How that refusal was made to praise Him who restrains the wrath of man, and out of evil still educes good, cannot here be fully developed. These men were to work for India and for the world, not in India, but at home. Dr. Bogue must remain in the wickedness of his heart in England.—Gosport, on the west side of Portsmouth harbor: upon Gosport reathed and settled the foulest dregs of all-corrupting war. There he must teach and preach, and there train missionaries and preachers; and he must aid in founding the London Missionary Society. Haldane must make a missionary field of his native Scotland; whose national church was dead, and the people without the living Word. Indifference and infidelity sat in the high places of the General Assembly, in which it was proclaimed that it was not the duty of the church to preach the Gospel to the heathen. Ere long the religious movement of which Haldane was the apostle commenced in Scotland, and in one year, at the commencement of the century, Mr. Innes and Mr. Ewing had sixty pious young men under their charge in training for preachers, and sustained by Mr. Haldane.

Congregationalism may almost be said to have been founded by this movement, while at the same time the cold, skeptical Presbyterian Church received light and heat. Haldane might not go to India; but may if not be said, that Dr. Duff and the great educational efforts at Calcutta, Dr. Wilson and his labors in Bombay, were, so to speak, educed from the refusal of the East India directors?

Dr. Malan, and others who have entered into rest,—Merle D'Aubigné and the evangelical brethren in Geneva have had to tell, and some yet speak of the months unintentionally spent by Haldane in Geneva in 1816, when he spoke to them out of the Epistle to the Romans and their hearts were opened. Haldane might not go to India,—but was not Geneva visited in mercy, and is it not a missionary center?

The East India Company's monopoly is gone. But that is comparatively a small fact. Throughout vast India, in which there was no place for Cary, the Word may be freely preached by whosoever wills, and in peace and *safety*: almost everywhere in Europe bonds and imprisonment await the preacher of the Gospel. In British India millions wait for the Word; and the most serious question is—How shall they hear without a preacher; and how shall he preach unless he be sent?

Note another great change accomplished in a few years, and which is now working on to greater changes.

India has a free press: India, yes, let it be noted, native India has been taught to speak, not in the abject language of conquered Asiatics, but as British subjects. They exercise the right of petition, and it is good to hear in the language of the voluminous petitions now before Parliament, the tones of the Englishmen of the Stuart-resisting 17th century. India is not only spoken for by Englishmen, but she speaks for herself even as taught by English history and English example.

Little more than twenty years ago, India had no press. The noble-minded, whole-hearted and God-fearing William Bentinck was then governor general. He it was who dared to abolish the cherished and venerated institution of widow burning, though to do so was certainly to endanger the union of India with England. He, too, of his own authority, sanctioned the establishment of a periodical paper by JAMES SILK BUCKINGHAM, the celebrated oriental traveler and eloquent lecturer. The enterprise was very successful, and Buckingham was on the way to an ornamental fortune as the fruit of his labors. The governor general returned home. The senior member of the supreme council soon took occasion to harass Mr. Buckingham, and in effect destroyed his press. Mr. Buckingham had to return home. It was an evil day for the company. Mr. Buckingham spoke—the people heard. Sheffield sent him to parliament to aid in destroying "the abominable monopoly," and the work was done. [Pleasant to record, that this literary veteran has a small but helpful pension on our now nearly purged royal pension list, and one of his sons a respectable public appointment.] India has its monopoly, is moving on, and will move on with increased impetus. The continental enemies of England, and, sometimes, the advocates of American slavery, round a vituperative sentence with "British oppressions" in India, and, in truth, English writers supply the text. India now is not so remote as was America a few years ago. There is the *Calcutta Review*, and the *Bethune Review*, and the *Friend of India*, and a prolific press. There is "our own correspondent" everywhere, and natives of India read London papers and write to them, too; in the last London *Examiner* there is a very well written letter from a native at Cawnpore, tendering "grateful thanks" to the journalist, and stating grievances with equal candor and clearness. Beside these means and appliances there is *Mr. Hume*, and other able and courageous men, who, at the quarterly and special meetings of the directors, freely discuss the acts of the Indian government: so that there is no inducement for any act of misrule or oppression.

Undoubtedly, two conclusions, the most opposite in their character, may be arrived at by honest and intelligent inquirers into the condition of India. Contemplated from a purely Asiatic point of view, the philanthropist might rejoice over British India, and be full of hope for the future, seeing that the real interests of India and of England are identified, and that to these interests "abominable monopoly" and grasping selfishness have given way, and must give way; and the low ambition and cupidity of governors general and army are superseded by the high and noble aims which are placed on the good quality of this article of consumption."

The arrangements for the establishment of a new bank at Constantinople were proceeding very satisfactorily. Ten of the principal bankers and merchants of the city —eight of them Armenians, and two Europeans—are to be the founders of the bank.

The new clipper ship Star-of-the-East, which was built at St. John's, Newfoundland, and arrived recently at this port with a cargo of timber, has been purchased by Mr. James Beazley, of Liverpool, for the Australian passenger trade for £16,000, the largest amount ever realized on a colonial built ship.

The Hungarian garrison in Ancona is about to be changed, as the soldiers are very dissatisfied, and it is generally surmised that the regiment will be broken up.

Rome.—Mr. William Petre, paid secretary to the British Legation at Florence, who has for upwards of eight years discharged the duties of British Charge d'Affaires at the Papal Court, although not officially recognised in that capacity by the government of his Holiness, has just received the decoration of Knight of St. Lyons, son of Sir Edmund Lyons. Probably the fact of Mr. Petre's being a Roman Catholic, and therefore to a certain degree unavoidably subservient to the wishes of the Pope, has had its weight with our government in this determination.

FROM OUR ENGLISH CORRESPONDENT.

BRITISH INDIA. PROVIDENTIAL INTIMATIONS.

ENGLAND, March 19, 1853.

Parliament and the press and the more intelligent portion of the community are all much engaged in the consideration of the subject of British India. The powers of the East India Company terminate in April next, and for some time past a select committee has been receiving evidence in relation to India and its government. The last two administrations shrunk from dealing with subjects of such vast magnitude, and the present ministry, while professing every desire to improve the occasion, appear unwilling to prolong and extend the inquiry in progress, and have not as yet yielded to the urgent request of the friends of India, to defer the final decision, and to renew the powers of the Company only for a short period, say for two years, in order to such inquiry and deliberate decision. The interests of India have been very ably advocated by the press, the *Daily News* taking the lead, the *Times* following, but in a somewhat partisan spirit as against the directors.

In the House of Peers the Earl of Ellenborough has constituted himself advocate general for India, he having formerly been a governor general. The tone of the discussions in the Peers has been excellent; one peer nobly said—*If* ultimate independence *were* to be the certain result of a liberal and enlightened government of India, be it so, and it would be honor enough for England to have produced such results. Doubtless there are mixed motives, but on every side there would appear to be a real purpose to promote the welfare of India.

The state of things now, both in India and in England, contrasts very broadly with that which formerly existed, and suggests matter for serious reflection to those who reverently watch the movements of Providence in the history of nations, and as linked with the progress of the Redeemer's

Asiatic degradation, that a missionary long resident in India assured the writer that the residences even of an indifferent Englishman in a district was a blessing, and operated as a counteraction upon native wickedness and injustice. Charging the directors with the abuse of their patronage, and deprecating the double form of government, some reformers would strip the directors of their patronage, and transfer it to the crown,—that is, to the Board of Control. But this remedy would obviously be worse than the disease. Lord John Russell has recently remarked, "that a government which was seeking power might rather be inclined to propose that the crown should have more power and patronage given to it by some measure, but in his opinion nothing would be more dangerous than to give to the crown such powers."

Speaking without a knowledge of the secret history of the administration, the general current of facts tends to prove, that not mainly with the directors, but with the secret and irresponsible, and yet changing president of the Board of Control, rests the main responsibility in respect to British India. In all the higher political matters, the directors are subordinate to the Board of Control. The policy and acts of the directors are freely discussed, while the president of the Board of Control secretly authorizes acts of immense importance, affecting the welfare of many millions of persons. And yet within a short period there have been three presidents of this board. Sir Charles Wood, an ex-chancellor of the exchequer, with a very moderate reputation as a financier, is now the chief ruler of India: a few weeks since an old-fashioned tory, Mr. Herries, also a former chancellor of the exchequer, held the scepter: before him, and only last year, Sir John Cam Hobhouse, the radical baronet of 30 years since, presided as Lord Broughton, and has the reputation of having been indolent and indifferent in the extreme.

To this secrecy and irresponsibility, add the war spirit of the Indian army, and the ambition of governors general, and the hindrances to progress in India, so far as British rule and not native character is concerned, may be seen.

Twice has Parliament passed resolutions deprecating the extension of British India, declaring it to be "*repugnant to the wish, the honor and the policy of the country to pursue schemes of conquest and extension of territory in India.*" The wisest administrations have pronounced against extension; the directors have deprecated it; for years past not a governor general has gone out without professions of a conservative and non-aggressive character; but there has been scarcely one of them who has not found himself engaged in war. At this time we have Lord Ellenborough, who was formerly of the Board of Control, condemning all wars and acquisitions save one; *he*, when Governor General, annexed Scinde, and of course that was a wise and just exception, but by this, his acquisition, the Revenue has "gained a loss" of nearly a million sterling a year.

It is a fact, strange but true, that debt and deficiency have accompanied the conquests and acquisitions of the present century. From 1765 to 1792 the territory of British India remained almost the same; the debt was little more than seven millions, the revenue in 1793 was considerably over eight millions; the charges six millions. From that time to 1813 great acquisitions were made; the gross revenues rose to over sixteen millions, the charges to near seventeen millions; the debt grew from seven to twenty-seven millions; and so it has been to this present time, the debt being now over fifty millions, the revenue being twenty-four millions. Comparing the revenue and surplus of 1793 with the revenue and charge of 1853, the loss by the acquisition of territory would appear to be 165 millions of pounds sterling, irrespective of interest. Over against this has to be set honors, titles, prize money, patronage and pay to the privileged and patronized. But against the loss to the whole British people from the undeveloped resources of India there is almost nothing to be placed. What the common interests of India and of England now require is:—publicity and responsibility in respect to the powers exercised by the Board of Control; a larger number and more highly qualified and specially qualified civil servants of the company, and the patronage of the directors to be modified;—in connection with this the existence of British India to be recognized in our public schools and universities. (It is a curious fact, that Colonel Bodgn left nearly the whole of a large fortune acquired in India to found a Sanscrit professorship and scholarships in one of the great English universities. An accomplished Orientalist came home from India to take the professorship. He found himself completely isolated. He has never had a class! If a third or a fourth or only a sixth of the many hundreds of "fellowships" and "scholarships" in the universities were to be appropriated to the Arabic, Bengali, Hindostani and cognate languages, then these large endowments and the Indian prospective would provide a race of civil servants, judges and collectors fitted to exercise an "enlightened despotism" in India.)

Something like this is imperative, for, as an old resident and reformer plainly states the case, it is not by the company that the cultivator of the soil is impoverished and oppressed, but by the natives whom the company employ. The land-tenure must be improved; but while in addition to the assessment or rent, the Ryot is plundered by the native agent, and then compelled to resort to the usurer for means to carry on his miserable cultivation there can be no great prosperity for India, nor the development of those immense resources which only await the application of capital and hopeful labor. The frauds upon the natives and upon the company are great beyond belief in every department. Native subordinates grow rich on small salaries and expensive habits, and in the commissariat, ordnance, and engineering departments it has been computed that the company is plundered to the tune of more than half a million sterling every year. It has been stated that the portfires found behind the enemy's guns taken at Maharajpore came out of the company's magazine, and that some of the cannon balls which mowed down the British troops at Ferozeshah and Solroon came from the same stores!

These are some of the difficulties with which ministers and parliament have now to grapple in legislating on the government of India, and though all which the earnest philanthropist may desire will not be done, considerable advances in the right direction will be made; and the free cotton-raising Hindoo shall help forward the emancipation of his dark skinned and enslaved brother in the United States.

AGRICOLA.

WILLIAMSBURG, VA.—This truly ancient city, the seat of the second oldest college in the United States, is occupied by a single religious congregation belonging to the Episcopal Church. A "convocation" of clergymen was held there in February, attended by about ten ministers living along York and James rivers, and Rev. Mr. Berry of Esopus, N. Y. The occasion was a pleasant one: only one vacant parish exists, which is feeble, and two now churches have been built. The correspondent of the *Southern Churchman* says:

"The church at Williamsburg has been recently enlarged by the praiseworthy industry of the ladies of the parish in erecting a commodious gallery over the north door, exclusively for the accommodation of the servants, and at night, particularly, it is crowded with a sable and most interested auditory. 'Uncle Tom's Cabin' is well represented, and it would do good to Mrs. Stowe and her readers to see the gentlemen of color handing their ladies to seats with an air of ownership as if the church belonged to them.

"A fair is to be held as soon after Easter as practicable, the proceeds of which, it is understood, are to be devoted to the erection or purchase of a parsonage. The students of William and Mary College are well accommodated with sittings in the church, and their generally orderly and attentive behavior reflects much credit upon their education as gentlemen."

MUNSON.—We are informed that Rev. C. B. Kittredge has resigned his charge as pastor of the Congregational church in Munson.

We learn also, that a very pleasant religious interest exists at present in the congregation. It pervaded the academy, previous to the close of the term last week, and several of the students had indulged hope in Christ.

The Independent.

NEW YORK, THURSDAY, APRIL 14.

CIRCULAR OF THE CENTRAL COMMITTEE.

The undersigned, members of the Central Committee appointed by the late Congregational Convention at Albany, take pleasure in announcing that the sum of $50,000 is already pledged to the Fund for the erection of Church-Edifices at the West. We have so large a sum in hand, and are so reliably informed in regard to the collections made in the several states, that we have no hesitation in assuring those interested in the matter, that the contribution proposed by the recent Convention has been made. The work thus far is done.

The movement, however, grows in magnitude and importance in proportion as we contemplate it; and while we rejoice that the sum originally proposed has been raised, and that too so cheerfully and promptly, we are every day the more deeply impressed by the conviction of the far-reaching consequences of what we are now doing, and that very much more than the sum which has been contributed could be used at once and most beneficially in furtherance of the object of the Fund. We take the liberty, therefore, of urging those churches of our order which, for any reason, may not have participated by their contributions in this beneficent enterprise to do so without delay, that so they may have the satisfaction of uniting with the whole Congregational brotherhood in a work of such lasting and wide-spread benefit, not only to our country but to the kingdom of Christ.

We would suggest also to those churches in which but a partial contribution has been made, or where the contribution has manifestly not been commensurate with the rightful demands of the occasion, that they engage at once in a second endeavor, and so do themselves justice while aiding to swell our benevolent fund to the largest possible limit.

There may be churches likewise which have given to the Fund their seemingly reasonable proportion, but who, discerning now more clearly the importance of the work which it contemplates, may be disposed to measure themselves not by the standard of other churches or the lowest limit fixed by the Convention, but rather by the magnitude of the Cause and the enduring good at which it aims, and so may be prompted to a renewed effort. We have now in mind a church, which, after having given with greater liberality than any other in the same city, took the matter in hand a second time and more than doubled its original and generous donation. Are there not many of our churches which might do likewise? We are persuaded that any effort and liberality in connection with this enterprise will never be a source of regret to those who may enlist in its behalf.

We would announce, also, that in accordance with the recommendation of the Convention, we have caused twelve or more plans of churches to be made by accomplished architects. Those plans are now in the hands of engravers and printers, and will be published in a folio volume, accompanied by some general suggestions in regard to the building of churches, at the earliest practicable moment. They may be expected by the close of the month of May. The plans will embrace Designs ranging from the simplest and cheapest village chapel or lecture-room to the larger, more elaborate and expensive structure adapted to the wealth and wants of the city. The Committee deem it not unimportant to say, in this connection, that although the cost of issuing these plans would fairly be a charge upon the Fund, they have determined that it shall not be so, but that the expense of publication shall be met in some other way.

In conclusion, we have to say that the money received by the Central Committee will be apportioned to the several states, according to the direction of the Convention, at the earliest possible time. By reference to the published proceedings of the Convention, however, it will be seen that we have no power to distribute one dollar of the Fund until "the said sum of $50,000 shall be *received* by the Central Committee." We would therefore urge upon contributors to forward their donations as soon as possible to their respective State Committees, and would likewise request the several State Committees to transmit the same, as fast as received, to Mr. S. B. CHITTENDEN, our treasurer. The contributions will be securely invested as soon as received by us; and until apportioned and distributed to the Committees of Appropriation in the several states, will be drawing interest for the benefit of the Fund.

HENRY C. BOWEN,
GEORGE B. CHEEVER,
ISRAEL MINOR,
R. S. STORRS, JR.,
S. B. CHITTENDEN,
O. E. WOOD,
N. H. EGGLESTON.

SETTLEMENT AND DISMISSION OF A PASTOR.

We are invited to publish the proceedings of the "First Congregational Church and Society of Austinburg, Ohio," concerning the attempted dismission of their pastor, Rev. J. H. Avery. In order to make those proceedings intelligible to the public, it is necessary to give, at the same time, the "result of council" to which the after proceedings of the "Church and Society" have reference. We copy both articles from the *Ohio Observer*.

ECCLESIASTICAL ACTION.

The following are the results of the deliberations of an ecclesiastical council held in Austinburg on the 9th inst. [Feb. 1853.] The council consisted of nine ministers and five delegates, and convened by a call from the First Congregational Church of Austinburg to consider the pastoral relation existing between said church and the Rev. J. H. Avery.

Council was duly organized by choosing Rev. W. Burton, Moderator, and S. D. Taylor, Scribe. After duly considering the matter for which they were convened, the council came harmoniously to the results expressed by the following preamble and resolutions, which were all adopted unanimously.

Whereas, clear and satisfactory evidence has been given to this council, that there is want of sympathy between the First Congregational Church of Austinburg, and their pastor, the Rev. J. H. Avery, and also, that his labors have not been adopted to secure the edification and spiritual prosperity of this church, therefore,

Resolved, That the request here made by the church be granted, and that the pastoral relation heretofore existing between this church and the said Rev. J. H. Avery be, and the same is hereby dissolved.

That this council hereby express their heartfelt sympathy with this church, in all their present and past trials.

That the scribe and moderator publish the results of this council.

That a copy of the minutes be left, one with this church, and one with Mr. Avery.

That this council now adjourn without day.

W. BURTON, Moderator.

S. D. TAYLOR, Scribe.

REPLY TO "GROUNDS OF DISMISSION."—At the close of the morning exercises of the First Congregational Church and Society of Austinburg, Ohio, on Sabbath, March 6th, 1853, the meeting was called to order by A. N. Wright, Aaron E. Austin was appointed chairman, and A. N. Wright clerk, when the following preamble and resolutions were unanimously adopted:

Whereas, A portion of this church, without any just cause, requested our pastor, Rev. J. H. Avery, to unite with them in calling a council to dissolve his pastoral relation with the church; and whereas the church, as such, took no action in his settlement, but acted in harmony with the society or parish, as the records of the society fully show; and whereas, on the first Tuesday of January last, at the annual meeting of the church and society, a vote was taken and carried by more than three to one, to continue him the present year, and in view of this fact, by and with the advice of the Society committee, Mr. Avery declined uniting in calling said council; and whereas an ex parte council did convene on the 9th of February last, and voted "that his pastoral relation be and is hereby dissolved," and assigned as a reason, a want of sympathy with the church; now, therefore, in view of the above facts, it is hereby

Resolved, That we, the First Congregational church and society of Austinburg, declare the action of said council, alike unjust to us and our pastor,—an exercise of power not sanctioned by any authority, civil or ecclesiastical, and we still regard him as the pastor of this church and society, the action of the said council to the contrary notwithstanding.

Resolved, That the doings of this meeting be signed by the chairman and secretary, and published in the papers of this county, the Ohio *Observer*, and *Independent*.

A. E. AUSTIN, Chairman.

A. N. WRIGHT, Secretary.

Having complied with the request of the "First Congregational Church and Society" above mentioned, we find ourselves under the necessity of showing our own opinion, and are obliged to declare that the proceedings on both sides, as shown by the foregoing records, are inconsistent with important principles of church order.

It appears that "the church as such took no action" in the settlement of Mr. Avery, "but acted in harmony with the society or parish." In other words, the members of the church and the members of the society or parish, in a promiscuous assembly, which was neither a church-meeting nor a parish meeting, did every thing that was done to effect the settlement of Rev. J. H. Avery in the work of the gospel ministry at Austinburg. A church, in the Congregational sense of that word, is a society made up of professed believers, and constituted not for the purpose of building and owning a meeting-house, and supporting a minister in a given locality, nor for the sole purpose of public worship, but also for the purpose of observing all Christian ordinances, such as baptism, the Lord's Supper, and the discipline which Christ has appointed to his disciples. The *Church* is a body by itself, distinct, complete, independent, acting in its own way, by its own agencies, and for its own ends, under the laws of Christ. Within the limit of those laws, it admits to communion and membership with itself those whom it judges to be properly qualified, and excludes those whom it judges to be unfit for membership. It elects and appoints its own officers or "elders"—both "deacons" for such work as the care of the poor and the service of tables, and "bishops" or "pastors" (one or more, at its own discretion) for the duty of presiding in public worship and other meetings of the church, for constant labor in work and doctrine, and for the superintendence of whatever concerns the spiritual growth and prosperity of the body. One grand security for the continued purity of the church and its continued soundness in the faith, is this right of the church to act for itself in the election and appointment of its officers, and especially of those who as bishops or pastors are to labor in word and doctrine. Congregationalism presumes that the CHURCH, as a separate and holy brotherhood of believers covenanted with each other to be mutually helpful in all the ways of obedience to Christ, will know the truth and will love it; and therefore it lays upon the brotherhood all that responsibility which the Presbyterian form of government transfers to the presbytery. Renounce the right and duty of the church to act for itself, and by itself, in so important a matter as the appointment of a pastor; and thenceforth the evangelical soundness of the doctrine to be dispensed from its pulpit can be provided for only by introducing some crude imitation of Presbyterianism. For our own part, we say, If we cannot have true Congregationalism, coherent and consistent, let us have downright Presbyterianism or something else that shall not be like a new piece of cloth put into an old garment.

But some may ask, What then is a Congregational "society or parish," and what are its rights in the election and settlement of a pastor? We answer, The society or parish is a corporation under the law of the land. It is a voluntary association for the purpose of sustaining public worship and religious instruction. It owns the meeting-house, and the parsonage if there be one, and holds whatever funds there are (permanent or current) for the support of the ministry in that locality. For mutual convenience the society and the church act together. The church worships God, and maintains the public ordinances of Christianity, in the meeting-house of which the society is the legal proprietor. The bishop or presiding elder of the church, is the minister of the society. His legal contract, of service on the one hand and of salary on the other, is with the society and not with the church. The society therefore, under its charter from the state and under such conventional rules as it has adopted, has a right to elect its own minister and to make such a contract with him as shall be mutually satisfactory to the contracting parties. To a considerable extent members of the church will ordinarily be members of the society, and always members of the society making a religious profession ought to be members of the church; but membership in the one body is constituted on altogether different principles from membership in the other. Those who pay their share, by an assessment or otherwise, for the support of public worship, are ordinarily the members of the society with the right of voting in its affairs, and they only. But men may be members of the church, and may have the right of voting there, who are too poor to be taxed for the support of public worship.

The true principle then is this. The interest of the church in the ability, the moral purity, the doctrinal soundness, and all the gifts and graces of its pastor and teacher and presiding elder, is guarded by giving to the church a distinct and free voice in the election of every church officer whether bishop or deacon. The rights of the society (whether the incorporated tax-payers, or the incorporated pew-holders, or the incorporated subscribers to the current funds,) over the application and disposal of their own property, are guarded by giving to the society a distinct and free voice in the election of the man who is to be settled with them in the work of the gospel ministry. It is only necessary that the church and society shall agree in their choice.

We know nothing about the settlement of the Rev. J. H. Avery at Austinburg, beyond what appears on the record; and certainly we have no prejudice against either party in the difficulty which has arisen about his dismission, for we know nothing about the parties or their sympathies. But if we understand the record aright, neither "the church as such," nor the society as such, acted at all in the settlement of Mr. Avery, but everything was done by a certain conglomeration which was neither church nor society, though supposed to be both at once. We must confess our surprise that in New Connecticut a council should have been found to co-operate in the ordination of a pastor thus elected. The use of a council in such cases is to point out whatever in the proceedings has been contrary to sound principles and to obtain a seasonable correction of all important errors. To ordain a pastor who had never been elected to that office by the church in which he was to preside, who had not even received a call from the society which was to provide for his support, and who had only been invited to a settlement by a non-descript body called church-and-society, was not according to any known principles of Congregational church order.

II. The church, as appears from the records before us, took measures to effect the removal of a man from an office to which that church had never called him. If "the church as such took no action" in Mr. Avery's settlement, then surely, according to principles of equity and common sense, "the church as such" had nothing to do with Mr. Avery's dismission. The *church* does not appear to have been a party in the call which indeed that minister to settle in Austinburg; and if so, that minister was not, and never had been, the pastor of the church, for no man can be the pastor of a Congregational church if the church has not formally or informally elected him to that office. If then the church was dissatisfied with the services of a minister imposed upon it by that anomalous body called church-and-society, if it had determined to assert the right of electing its own pastor and of having its pastor responsible to itself, it might have voted to withdraw from its existing connection with the society, and in so doing might have got rid of any irregular relation to Mr. Avery, and might have disowned his pretensions to the pastoral office. But by calling a council "to consider the pastoral relation existing between said church and Rev. J. H. Avery," the church admitted the existence of the relation, distinctly acknowledging him as its pastor, and so investing him in effect with all the rights of a pastor.

III. Admitting then that Mr. Avery was the pastor of the "First Congregational church of Austinburg," there were only two ways in which his relation to that church could be orderly dissolved. He might have resigned his office, (in the common phrase, he might have asked for a dismission) and his resignation might have been accepted by the church with the advice and consent of neighbor churches. This would have been a regular proceeding; and in this way the dismissed pastor would have been commended to the churches at large as a minister of the gospel. Or charges might have been preferred against the pastor—charges of immorality or of official delinquency, of anti-Christian doctrine or of incompetency; the church might have put him upon trial, might have called for the advice and aid of neighbor churches in a council, and having found him guilty might have deposed him from office. This too would have been a regular proceeding; and in this way an unworthy pastor may be removed from the ministry. Congregationalism knows—and Congregational principles can be made to justify—no other method. The people of the United States elect a president. While that president lives and the term of years for which he was elected is not completed, there are only two ways in which he can cease to be president. He can voluntarily resign his office; and it is supposable that by a sufficient amount of teasing and badgering, by "withholding supplies" and crippling all his arrangements and efforts for carrying on the government, he might be coerced into a voluntary resignation, as a pastor is sometimes coerced into asking a dismission. Or he can be impeached before the Senate, and after trial and conviction, can be deposed from office. The analogy will illustrate our meaning. In the case before us, it does not appear that the pastor has resigned his office; nor does it appear that he has been deposed after trial and conviction.

IV. The final act or result of the council, as we read it on the record, seems to us much more like a decree of power than like "advice" given to a church in a case of difficulty. "Resolved that the request here made by the church be granted, and that the pastoral relation heretofore existing between this church and the said J. H. Avery, be and the same is hereby dissolved." If this had been the vote of a presbytery, we could have understood it; for the Presbyterian theory is that a presbytery has powers which a church (*i.e.* a particular church) has not. Had the "First Congregational church in Austinburg" power to remove its pastor from office by a vote, without a trial and without even hearing charges against him, on the mere ground of "want of sympathy" between him and them, and want of "edification and spiritual prosperity" on their part? If not, who gave such power to the council? All the power which a council has, is given to it by the letters missive under which the council is convened. The only "request" which the church had a right to make before that council, was a request for advice as to what the church itself ought to do in the circumstances in which it found itself. But instead of giving advice for the church to act upon, this council puts forth at the "request" of the church an act of power; it rids the church of a pastor whom nobody thinks of deposing; it does not arraign, it does not try, it does not silence an offending minister of the gospel, it only dissolves a "pastoral relation," which the church itself, the only body in the Congregational system that has any ecclesiastical *power*, had no power to dissolve.

V. There is one thing more that seems odd in these diversified proceedings. Mr. Avery, it seems, is *pastor* in the view of his friends; and indeed all parties are agreed that he was pastor on the first Tuesday of January last. But on that day the church and society, by a vote of "more than two to one," resolved "to continue him the present year." Now this may be what is meant by a "*pastoral relation*," but it is very far from being what we understand by the "pastoral OFFICE" in a Congregational church. A minister hired by the year, and continued by a popular and promiscuous vote from year to year, may be said in some sense to sustain a "pastoral relation," but he does not hold the "pastoral office," as that phrase is used in the Congregational dialect.

We have offered these hints, not because we have any particular interest or concern in the local controversy which these records bring before the public, but because the records seem to offer a favorable occasion for a lecture on topics that concern the churches everywhere, and particularly the churches in regions where Congregationalism is either a novelty or has fallen in some degree into oblivion.

THE SUCCESS OF PADRE GAVAZZI.

The lectures of Gavassi have been attended night after night by a steadily increasing congregation, and with deepening interest. On Monday evening, when his subject was Auricular Confession, there may have been in the Tabernacle an audience of three thousand persons; and the avails of that lecture were to be given in aid of the Swiss and Italian exiles. The subject was treated with great clearness and power, but with a most judicious and entire avoidance of everything in the least degree bordering on indelicacy in the revelation of its abominations. The lecturer demonstrated the dreadful influence of the practice of Auricular Confession, and pointed out its place and power as one of the main pillars of the Papal system. He proved its deadly, desolating, corrupting effect on the morals of the clergy and of the household; its terribleness as a system of inquisition and espionage; its efficiency as a support of the Papal despotism. To it, as to a fountain, he traced much of the immorality and crime, the stupidity, blindness and perversion of conscience, the turning of good into evil and evil into good, that might be expected to follow from such a system of unutterable depravation as the morals of the confessional.

As a corroboration and illustration of his argument, which was drawn from Scripture, from history, and from his own knowledge and experience, he made a most fearless and instructive comparison between Romanism and Protestantism, as to morality and principle, and presented some very striking statistics in regard to the comparative prevalence of crime in Protestant and Romish countries. He demonstrated that the religion of Romanism, by the very nature and necessity of the case, is the fear of man, the fear of the Church, the fear of the Father Confessor, always the bondage of man, and nothing higher than that fear. "But in vain do they worship me, teaching for doctrines the commandments of men." And again, "Your fear towards me is taught by the precepts of men." There can be no true religion, no freedom, no knowledge of God, no heart-service of God, where there is that slavery. But the religion of true Protestantism looks to God; it is independent of man, it is the fear and the love of God. The Christian is pious from principle, from obedience to God, but the Romanist is pious from the fear of the Church, from the fear of man. Hence a corresponding difference between the two systems in regard to morality, and also civil and religious freedom, of which the Papal system always is the death.

Now in all these lectures, of which the newspapers can give but the most meager report, there is a fearlessness, frankness, and apparent singleness of heart, there is a simplicity and nobleness, there is also a passionate spirit of patriotism, an ardor in the cause of freedom to the very depths of the soul, that render the speech of the orator singularly attractive and exciting. He stirs a vast audience with more power, with a deeper enthusiasm, than any man we ever listened to. He has completely overcome all the repellency, all the air of controversial odium and bitterness, ordinarily felt in the very mention of the subjects he is handling, and invests them with a new interest. His hatred of the Papal system is so hearty and entire, so generous and unlimited, and so manifestly the very enforcement of truth and experience, that the expression of it carries you away, as when the love of freedom and the hatred of tyranny have their united and strongest influence, and most enthusiastic development. And he pours out so much light and truth upon the mind, and with such logical continuity of argument, and such compass of knowledge in the whole subject from his own experience, that the best read person, the most profoundly skilled in the whole Papal controversy, cannot fail to be newly enlightened and instructed.

The lectures of such a man, in such a manner, with such amazing power of eloquence, and such a flood of light poured upon the abominations of the Papacy, cannot but do good. There is nothing in them to produce bigotry, but every influence against it; nothing to displease the most refined taste; and such a mixture of humor, and power of comic sarcasm, along with such generosity of sentiment, and such abhorrence of all intolerance, such an inspiration of patriotism from the heart of struggling, anguished Italy, such indignation against the oppressor, such pity for the oppressed, that your variety, depth and change of pleasing and strong emotion is in effect a magic magnetism, and might keep you listening to him without sense of weariness till midnight. And we are heartily delighted to find that the wise and solemn admonitions of the press to restrain and soften the expressions of his abhorrence of the Papal system, with all its enormities, have had no more effect upon him than the rain has upon the roof of St. Peter's. We exceedingly rejoice in his perfect fearlessness in regard to the press, votes, politics, and cautions about sectarian bitterness, and political expediency, all of which he throws to the winds, or treats as he does anonymous letters, which he puts in the fire without reading. The gentlemen of the press need not think to muzzle him, even by the bugbear of apprehended mortality in the Public Schools.

If we are not greatly mistaken, the efforts of this most eloquent man are destined to have a salutary and awakening power upon the public mind in this country. His warning voice will not be lost upon Americans, as to the danger to freedom, all over the world, from the spirit of Jesuitism and the never-ceasing and remorseless activity of the Papal Hierarchy. And we trust that not a few Romanists, especially among his own countrymen, may, like himself, behold the error of the system, and be drawn away from it. It seems impossible that his exiled fellow-citizens can listen to him without conviction. We wish he might go through the length and breadth of our land, repeating and renewing in every city his instructive and thrilling lectures. There could be nothing better than the trial of his argument, invective and sarcasm, as a cure of the morbid, semi-papal Protestantism so rife in some quarters among us. And he shows, with such convincing power of light, the mortal enmity, perpetual and unchangeable, of the Papal system against Republican Freedom, as well as against the Gospel of Christ, that no sophistry can stand against the demonstration. C.

THE PROGRESS AND RESPONSIBILITY OF SABBATH DESECRATION.

What can we do to preserve our Sabbath? is a question that presses upon us more and more strenuously every year. We have no fears as to the result, in the end, in the long run, even though Sabbath desecration should go on increasing, and though our princely merchants should devote their gains to the establishment and support of fixtures for its profanation, in the shape of Sabbath-breaking railroads. God will keep his Sabbath on the earth, though the nations, one after the other, reject and profane it, and perish in consequence. But it is painful in the extreme, to the heart of every true patriot and Christian, knowing what miseries must come upon us, if we, as a people, trample on the Sabbath, to see how fearfully its profanation is advancing.

And yet, God has taken away every shadow of apology, both from the nation and the state, for not obeying to the letter his command to keep the Sabbath holy. He has taken away the argument of necessity and expediency as to the running of any mail on the Sabbath. It is well argued, in the resolutions adopted at the recent meeting of the citizens of New Haven, that as the electric telegraph affords every facility for the instantaneous transmission of intelligence in any emergency, the arrangement on the part of the United States' Government for the conveyance of mails on the Lord's Day is a wholly unnecessary violation of the sacredness of that day. It does indeed exasperate the guilt of such violation to an extreme degree, rendering it wanton and outrageous.

What then shall be said in regard to the conduct of the Directors of our Railroad Companies, on whom the whole responsibility of such wanton profanation of the Sabbath falls? They hold their charters from the states, and the Government has no control over them to make them run a mail; but even if it had, the running of passenger trains is a work entirely of supererogatory iniquity, a work which they undertake for Mammon, at the expense of morality and religion; a work by which they tempt thousands into the service of Satan, inviting and alluring multitudes of young men from the country to the dissipations of the city, and multitudes of all classes, disposed to spend the Sabbath in revelry, from the city to the country, spreading in every direction the poison of such a pernicious example. It is asked if there is no redress for this grievance, this monstrous wrong, thus perpetrated upon the people, in defiance both of God and man, by the will of a few gentlemen at the head of our Railroad companies? Will the people permit their Sabbath to remain "at the mercy of a few great moneyed corporations?" Will they permit the Railroad Companies to sacrifice the Sabbath, and all the religious respect and decency of society along with it, for their own gain?

What a boundless responsibility of evil rests upon those who set the first example in this wanton guilt! The Hudson River Railroad, for example, began its profanation of the Sabbath, when hardly another railroad in our land was worked upon that day, in defiance not only of a religious public sentiment, but in violation of most express assurances to those who were invited to take stock, that it should not be a Sabbath-breaking concern. And yet it was such almost from the very outset, notwithstanding that a large proportion of the stock was owned by Christians, and professedly religious men were in the Directorship. Yet to this day it continues its open unblushing defiance of the divine authority, and disregard of all Christian morality, publishing, advertising, and running two Sabbath trains at least every Sabbath, "for the convenience of numerous residents along the line." What *can* the consciences of these men be made out of, these Christian gentlemen, these Christian directors, that can sit, themselves, in person, in the house of God, on the Sabbath, and perhaps be employed in carrying about the sacramental elements commemorative of the sufferings and death of the Lord of the Sabbath, while they are, by proxy, Judas-like, pocketing the gains of Sabbath profanation, inviting others not only to absent themselves from church and despise all the ordinances of the Gospel, but to jump on board their cars, and travel off into the country, on excursions of revelry and sin! Certainly, *since* Judas betrayed his Master, there never was a more gross and hypocritical betrayal of his Master's cause, for thirty pieces of silver, than these Christian merchants, these Christian directors commit, in professing to be the servants of Christ, and yet sustaining and carrying out, on so wide and glaring a scale, the profanation of the Lord's Day.

And then again, it is sad and fearful to think of the vast amount and incessantness of Sabbath desecration on our canals. And all these forms of desecration are a fraud, an exaction, and a tyranny upon multitudes of the very classes that most need the sacred influence and holy rest of the Lord's Day. We take the words of an eye-witness, published recently in one of our daily journals, being the experience of his residence for some months in one of the beautiful villages in the western part of our state, where

"His heart was pained beyond description at witnessing this enormous iniquity of Sabbath desecration on our canal. As the canal passed only a few feet from his windows, he speaks of what his own eyes saw, and his own ears heard. He saw every Sabbath day, and all through the Sabbath day, the work of the canal going on,—boats loading and unloading,—horses straining and whipped on under their burden. He heard men and boys laboring at this work, shouting, and uttering words of awful profanity and blasphemy, on the Holy Sabbath, just as on any other day. He saw whole lines of grog-shops, groceries and gambling houses, opened on the Sabbath, just as on any other day. On inquiring of the officers on the canal, he was informed this working on the canal on the Sabbath was allowed, and, in fact, required of them by the state; that there were at least 20,000 horses, and 25,000 human beings, who were thus driven on in their work on the Lord's Day; and that this scene of worldly traffic, and intemperance and vice of every description was going on to the same, and in many places to a greater degree, all along the line of the canal, and on both sides of it, through the very heart of our Empire State, for six or seven months in the year. In fact, with hundreds of thousands it amounts to a complete abrogation of the Sabbath, and a contempt of the laws of that God who is the source of all our blessings, and on whose merciful favor we are dependent for every good, as a state, and nation, and individuals, for time and eternity."

The subject of the desecration of the Sabbath on the canal was introduced, and earnestly commented upon in our State Legislature, by Dr. J. G. Miller, a member of the Assembly from the city of New York. But as yet the State Legislature have done nothing, have made no movement toward any reform. This Sabbath desecration by public law is full of evil, immeasurable evil. How easy it had been to prevent it forever at the outset, how difficult to arrest it in its present stage of progress! Speaking upon the management of the Hudson and Erie canal, Dr. Miller said:—

"I have ever felt a deep interest in this, as well as in every other public work, but while I have looked upon it as one of the greatest monuments of our industry, perseverance and enterprise, still there has been, more particularly to the religious and moral portion of our community, a dark and gloomy cloud hanging over this noble structure, I mean in the amount of sin, intemperance and Sabbath desecration along the whole line of this canal in allowing work to be done upon it, on God's holy Sabbath, just the same as on any other day of the week; and for this great and lamentable evil, so much to be regretted, our Legislature is responsible. We should ever consider and bear in mind, that the proper observance of the Sabbath lies at the foundation of national as well as of individual welfare; and the result of my observation has been, that no community, state or country can ever expect to prosper long that habitually desecrates, or disregards the Lord's Day."

Would to God that the truth and importance of these views might be felt, and acted upon accordingly, before it is too late!

We say, before it is too late. How easy it would have been, at the construction of the Hudson River Railroad, to have secured a provision in its charter, that this road should never be used upon the Sabbath Day! A few years ago, this might have been done with every railroad in our country. A few years ago, we could so have begun, that none would have any more dreamed of invading the Sabbath by a railroad, than of building ships, or opening the Custom House on the Lord's Day. In the year 1800 there was not a single railroad in the world; now there are near fifteen or twenty thousand miles of railroad in the United States alone! And if the avaricious example set by some professedly Christian contractors should be followed universally, and railroad Sabbath traveling and excursions become general, we should be the greatest Sabbath-breaking nation upon earth. C.

TOLERATE INTOLERANCE.

Really to feel that men who are theoretically and practically opposed to us upon almost every question of life, may nevertheless be as conscientious and honest as we, and to treat them accordingly, is an exceedingly rare attainment. Yet the democratic equality of all American citizens demands a magnanimity such as this, in approaching every vexed question, whether of politics, ethics, or religion. We think we discern that many Protestant writers of unquestioned ability are losing sight of this general principle, in their earnestness to defend truths which are dearer to them than life.

In times of chivalry, a knight contended not merely for victory, but for victory as the result of knightly conflict. The weapons and the style of combat were to him fully as important as the victory; and to be defeated in a tournament was no disgrace compared with a victory won by a violation of any, even the most fantastic rule of chivalry.

The broad principles of democracy and toleration which for years have been the boast of this nation, are not fantastic rules. They have all the nobleness of chivalry, and, superadded, the strength of truth. No matter what the provocation, it is far better to die a defeated American Protestant freeman, than to live by any compromise of the principles which are to the nation a crown of honor.

We ask attention to a concise parallel. Certain men sell liquor to certain other men who drink it. The sellers get gain, the buyers get drunk. A certain third class believe that liquor is poison, that drunkenness is death, that the sale is iniquitous. So believing they combine and petition; they combine and vote. At last, in the orderly use of democratic machinery, they get a law—a Maine law, and shut up the tippling shops. All right! all right! Hurrah for the Maine law!

Look again: Certain men read the Bible daily to certain boys who hear it. A certain third class believe that the Bible is poison, that its readers will err in judgment, that their misguided souls will be damned. So believing, they combine and petition, they combine and vote. Now suppose that at last they get a law forbidding the use of the Bible in schools—a law obtained by the orderly use of democratic machinery. Who shall gainsay their right! Who shall call them hard names! Who has a right to go behind the curtain of honest seeming, and rave at free citizens for doing what they feel bound to do, just as the writer hereof feels bound to shut up groggeries!

When the Flushing papists ask for a Romish school-trustee, and canvass the field like regular workies, have we any reason for indignation? Would to heaven that Protestants would go and do likewise! When Romanists want a thing, they WORK for it. It is too late to grumble when, through Protestant apathy, the popish plans have success.

Is it a political enormity, in this land of free speech, for a hundred or two shaven ecclesiastics to come together at Baltimore, and resolve schools are dangerous to our holy church, and must be put down? It may be an enormous mistake, or it may prove that they are enormously stupid, or that their church is an enormous curse. But have they sinned against American institutions? We think not. Nor does the character of this ecclesiastical action change its hue a whit by our too late discovery that they have power to act as well as to resolve. When, with toleration as a boast, I challenge a man to chess-play, shall I knock him down for taking my queen?

A step further. Suppose that these shorn and reverend men, at some future council, vote that toleration itself is evil, that freedom of conscience is licentiousness, that Protestantism is the ism of Satan, and as such, with Father Gavazzi as a precedent, suppose they come forth to destroy it, crying "war, war, war! extermination!"

Suppose now still further, that they go to work, a course not always pursued by resolving and applauding Protestants. They educate boys, train voters, and blindfold them by millions, and in the use of orderly machinery, which our own fathers devised, they are at last able to say, by million ballots, "Away with toleration! Hail to the chain and dungeon, the sword and faggot!" At what point in such a course are we to resist with any other weapons than appeals to reason and conscience? When must we cease to be tolerant and patient toward intolerance?

Here stands Democracy, and declares, the will of the majority is to rule the state. At present, universal toleration is a fundamental rule. Anon comes a time when, by orderly democratic procedure, the rule of the state is intolerance. The voice of the majority is still the voice of authority. At what point twixt now and then are the friends of toleration emancipated from their obligation to tolerate the lawful efforts of other men to introduce intolerance?

Are our democratic doctrines and principles fallacious? Is the American toleration scheme too broad? Are there exceptions? If any feel disposed to say yes, let them remember the July orations, the national boasts, the editorial objurgations visited upon England and France; for assuredly we have a long repast of our own words to eat, whenever we begin shiveringly to devise exceptions to the broadest democracy, or to universal toleration.

The Romish church is professedly, consistently, and sometimes conscientiously intolerant. Protestant Christianity is precisely the reverse. The question arises, and at some early day we shall try to answer it, What course should conscientious and tolerant Protestants pursue toward equally conscientious, but intolerant Romanists?

X.

LIFE AT THE POINTS.

On a late Sabbath afternoon, the writer, with a friend, visited Mr. Pease's establishment at the Five Points. We first entered the infant school. There, seated on benches,

tion, they received the Association's ap-
as preachers of the gospel, and candi-
the pastoral office.
F. Waldo was dismissed for the purpose
the new association of Albany. From
ll be seen that the way of Congregation-
ill onward. The New York and Brooklyn
on now embraces nearly forty members,
quite a respectable growth within the few
ce it had a beginning.
fternoon of Wednesday was occupied in
to various exegetical and other essays,
by previous appointment of the associa-
he Rev. Charles Beecher, on spiritual
ations, was specially able, and will probably
given to the public. After the reading of
ys, and the transaction of some miscella-
siness, the association adjourned.
has been no much misapprehension of the
the essay of Mr. Beecher and of the As-
's connection with it, that it may not be
state that it is a part of the regular busi-
hat body at its meetings, to listen to, and
upon, sundry essays, reviews, and exe-
riticisms. For this purpose, various sub-
the several papers are suggested by the
s of the association, and of the mass
fore them they make a selection for the
esting. It was in this way that the subject
ual manifestations found its place upon the
rather than because the association had
particularly interested in the so-called spir-
vements at present so rife.

MINISTERIAL RECRUITS.

New York and Brooklyn Association, as we
eady chronicled, at its late meeting licensed
ung men as preachers of the Gospel. The
resbytery of New York, which held its sea-
ut the same time, also licensed eight, and
th Presbytery five. Thus we have twenty
to fill the ranks of the ministry, but this
adequate ratio of increase to make good
ands occasioned by the growth of our pop-
and the vacancies in the pastoral office
death.

MISSIONARY ARRIVAL.

e last California mail the Secretaries of the
dissionary Society received intelligence of
arrival at his destination of Rev. Mr. At-
their missionary to Oregon. Mr. A. went
way of the Isthmus of Panama, in company
number of teachers, sent out to the same
ion by the Society of which ex-Governor
President. They encountered many diffi-
and dangers on the way, but by the favor of
ched their far off home in health and safe-
many as fifteen of their fellow passengers
the yellow fever between Panama and San
co.

THE HOME MISSIONARY SOCIETY.

Society will remove in the course of a few
their new rooms in the Bible House. Their
ary proper will be held at Metropolitan
The annual sermon will be preached in the
of the Puritans by Prof. Laurens P. Hickok
College, on the evening of the second
h in May, and probably will be repeated the
ng Sabbath evening in Brooklyn.

BISHOP DOANE AGAIN.

eminent divine is getting some shadow of a
o the apostolic succession on the score of re-
trials, albeit they are not exactly like those
Peter. His brother bishops of Virginia,
d Maine have, it seems, again arraigned
r trial, the third arraignment in less than
months. The convention for the trial of the
Bishop is to be held at Camden on the 1st
ember. The charges now made are said to
lation to the gas works erected for the use of
lege and St. Mary's Hall, and for borrowing
at a higher rate of interest than six per
Bishop Doane has addressed a Pastoral Let-
is diocese, announcing the new accusation
readiness to abide the trial.

LITERARY ANNOUNCEMENTS.

—Cornish, Lamport & Co. are about to pub-
ork for which the reading public and all
f Art will thank them. It is entitled 'The
of Empire, Voyage of Life, Cross and the
and other pictures of Thomas Cole. It
tain selections from Mr. Cole's miscellane-
ings; his notes of travel, of art and artists;
s of natural scenery and incidents in search
picturesque in Europe and America, and
accompanied by a biography by Louis A.

ame publishers have in press also the 'Ro-
f the Forum,' by Peter Burke, Esq., of the
ment.

.—Putnam is about to issue another of the
nian Contributions to Knowledge in a tree
Coral Reefs and Islands by Prof. James D.
ge of the scientific corps of the late Explor-
pedition, and now of Yale College. The
name is the sufficient guarantee that the
ll be a standard authority in its special de-
t.

er.—Mr. Putnam will soon publish also in
volume a Biographical and Critical Diction-
Painters, Sculptors, Engravers and Archi-
all Nations, by S. Spooner.

THINGS TO BE SEEN.

of our distant readers, more probably than
rmer year, are agitating the question of a
our city before long. The Religious Anni-
are a moving cause to not a few, but the
Palace and its satellite shows add an extra
pnt which will bring many hither who
e would not be likely to come. There is
nowever, to be a disappointment in the case
who have hoped to couple an attendance
e Anniversaries with a view of the World's
it is pretty conclusively settled now that
tal Palace will not be completed till some
four weeks after the Anniversaries have
Any one who looks at the skeleton of the
lated structure as it now stands on Reser-
uare, will think the beginning of June the
period that can with any confidence be
or the opening of the proposed Exposition-
ore likely be even later than that.
is much nevertheless to be seen here even
d independently of the great Fair. Indeed
is probably greater in the estimation of
ple of Ohio and Maine than it is in ours
upon the spot. We shall perhaps do our
readers a favor therefore by naming from
time some of the things worth seeing here.

THE NEW BIBLE HOUSE.

e coming to the Anniversaries should go
ithout at least taking a look at the imposi-
erior of this grand pile, which has been
by perhaps the grandest of our religious
s. There it stands, bounded by four streets,
dom the great artery through which the
travel to and from New England is con-
and swiftly setting, while near by is Broad-
th its incessant current of humanity. Rear-
noble façade high above all surrounding and
ering structures, it is a worthy monument to
le, and of itself preaches the word of God
but impressively to the thousand passers-
to all who may behold it from a distance.
over of the Scriptures will rejoice that God
it in the heart of the Society to erect so
structure for the purpose of preparing
riptures to be sent out to the destitute the
ver. Within the same building, too, will
mmodated, with a striking felicity of locа-
ee two great societies—the Home and For-
ssionary—the very purpose of whose ex-
is to carry forth and preach the Bible.
indred organizations will also have rooms
he same roof. And thus will the building
the religious center of our city. What in-
of good will radiate from it to every part
and and the world! There is not a Christ-
e—there is not one in the wilds of the West
e distant islands of the sea, who has not
rest in the noble structure now rapidly
g its completion. There is not one who
say of it as did the Psalmist of the an-
on, "thy servants take pleasure in her
and favor the dust thereof." The New
use is of itself crystal palace enough for
stian. It is already partly occupied by the
and by the time of the Anniversaries it
bably be completely ready for use.

THE WASHINGTON GALLERY.

er object of interest here now is the Wash-
allery, as it is called. It takes its name
e fact of its containing a large number of
and sculptures which are either professed
of Washington or in which he is the chief
interest. As many as four portraits and
ts of the Father of his Country are here
d. Such an opportunity, in all probabil-
not again be given, of studying the fea-

tures and character of that great man as caught
and fastened in his different moods, and so giving
us the complete man. In addition to this we have
here Leutze's stirring picture of the Crossing of the
Delaware, wherein the artist has happily shown
the high resolve and noble bearing which marked
the Nation's Chief as he led that forlorn hope
across the icy waters on that memorable night.
Besides, here are gathered an unusually large col-
lection of the pictures of our own best artists, as
well as several by such as Sir Thomas Lawrence
and Leslie from abroad. The series of five pic-
tures by the late Thomas Cole, entitled the 'Course
of Empire,' are alone deserving a visit from any
intelligent person who may come within reach of
them. They have a moral which speaks to the
eye and the heart at once, and cannot soon or easily
be forgotten. Whoever, then, is about to visit
New York, if he has any taste for true art or would
know what true art is, we would advise to set
aside twenty-five cents for admission to the Wash-
ington Gallery.

LITERARY INTELLIGENCE.

HYMN AUTHORSHIP.—In *The Independent* of Feb.
17, we copied from the *Evangelical Catholic* what
purported to be the original draft of the beautiful
hymn in the Episcopal prayer-book, "I would not
live alway," and of which the editor, Rev. Dr.
Muhlenberg, claims and has long enjoyed the credit
of being the author. Dr. M. says the original
poem, containing 48 lines, was first published in
the *Episcopal Recorder* in 1824. The hymn has but
20 lines, all but two of which are found in the
poem. Soon after the republication of the latter,
a paragraph appeared in the Litchfield *Republican*,
claiming the authorship of the hymn for a Mr.
Henry Ward, a printer in that place, by whom it
was stated to have been given to the Rev. Isaac
Jones, by whom it was given to some member of
the Episcopal Convention of 1823, and so found its
way into the revised Episcopal Hymns "collected
and prepared by the venerable Bishop Hobart."

To this Dr. Muhlenberg replied in his paper of
March 26, that the hymn was written by himself
verbatim et literatim. And he remarks on the error
of ascribing the revised hymn-book to Bishop Ho-
bart:

"Now that eminent prelate did neither prepare
nor collect the edition of hymns in which that in
question first appeared. He was one member of
the committee appointed by the General Convention
for the purpose, but delegated his duty to the
Rev. Dr. Onderdonk, then Rector of St. Ann's
Church, Brooklyn, by whom and ourselves chiefly
the present selection of hymns was 'collected and
prepared.' This might easily be proved. As,
then, the *Independent* has erred in one particular,
possibly it has also in that under consideration."

Upon this we have an article in the *Waterbury
American*, the editor of which says he had always
supposed Mr. Ward to be the author, who had
worked in his office, and had often modestly claim-
ed the hymn as his own. He then introduces a
letter from Mr. Ward himself, who also corrects
the error in regard to Bishop Hobart, and says
that the collators of the hymns were Bishop
White, Horace Binney, and Bishop Kemper, and
that Dr. Muhlenberg could not have been on the
committee, because, by his own showing, he could
never have allowed the authorship to be ascribed
to Heber, as was done in the first edition of the
hymns. He then gives a plain and unvarnished
statement, which, by its circumstantiality and ap-
parent simplicity and sincerity, is fitted to inspire
confidence. The material part is as follows:

"Soon after my confirmation by the Rt. Rev.
Bishop Brownell, (I think it was in the year 1823)
my pastor, the late Rev. Mr. Jones, frequently
called on me, to instruct me in the path of reli-
gious duty. I really thought at that time, that I
had experienced religion. But subsequently, (to
my shame I say it,) I underwent a total relapse.
While laboring under strong religious impressions,
I was in the habit of composing hymns. These I
showed to Mr. Jones, who always commended
them in flattering terms, observing that they would
be no dishonor even to Bishop Heber himself.
Some time previous to the meeting of the Epis-
copal Convention in 1826, at Philadelphia, I had pre-
pared a small manuscript volume of hymns, which
I showed to no one but my mother and others of
our family, stating that I thought I would give
them to Mr. Jones. I accordingly put them into
his hands, and thought no more of the matter for
a long time.

"In 1826 came out the newly-revised Episcopal
Prayer Book. There was a copy in my father's
house, and I took it up, and my eye rested upon
the hymn, '*I would not live alway.*' Immediately
it called the attention of *my mother* to it. 'Mo-
ther,' said I, 'do you not recollect that hymn?
Do you not remember having seen it in the little
manuscript volume, which I presented to Mr.
Jones?' She said that she did remember it very
distinctly. It was attributed to Bishop Heber, and
until very recently Dr. Muhlenberg has laid no
claim to it. The writer's mother is still living in
Hartford, and will corroborate the above state-
ment. Mr. Jones has been repeatedly asked, not
only by the writer, but by many respectable
individuals in this town, if he recollected that
I wrote the hymn in question? He invariably re-
plied, Yes, I have a distinct recollection of it. C.
O. Belden, Esq., of this village, affirmed positively
that he had frequently heard the late Rev. Truman
Marsh, of this town, affirm the same thing, and
furthermore, that he had actually seen the hymn
in question, in my handwriting, and was confident
that Mr. Jones had given the manuscript to the
late Rt. Rev. Bishop Chase, of Illinois."

Mr. Ward also claims two other beautiful hymns
of the Episcopal Collection as his own.

And "Savior, when in dust to thee,"

"Ah! how shall fallen man."

He then suggests that the poem may be a para-
phrase which Dr. M. has made on the original
hymn, and then through forgetfulness claimed the
authorship of the hymn itself. It is not for us to
settle the controversy. As Dr. M. refers to an in-
accuracy of the first statement, concerning the
agency of Bishop Hobart in the collection of the
hymns, and Mr. W. has himself undertaken to
make the correction, we have examined the journals
of the General Convention of the Protestant Epis-
copal Church, with a view to test the accuracy of
all their statements on this incidental point.

We find by the journals, that the subject was in-
troduced in the General Convention of 1823, and a
Committee appointed, consisting of Bishops White,
Hobart, and Croes, Rev. Drs. Meade, Jarvis, Muh-
lenberg, Kemper, B. Wilson, Turner and Mason,
and seven laymen, of whom Mr. Binney was one.
They reported to the next Convention, Nov. 13, 18..6;
the report was adopted, and the hymns were "set
forth and allowed to be sung in congregations." The
committee were empowered to arrange the selected
hymns with those already in use, under appropriate
heads, and secure the copyright for one year to de-
fray the expense incurred by the committee in sun-
dry publications. The house of clerical and lay del-
egates added a resolution, that the psalms and hymns
in metre are not a part of the Book of Common Pray-
er, or offices of the Church, but nevertheless are of
authority, and binding until duly altered or amend-
ed. The vote on adopting the hymns was taken by
ayes and noes, 44 to 17. The committee was also
continued with reference to the psalms. In 1829, the
report of the psalms was referred to a new commit-
tee, consisting of the same Bishops, Rev. Drs. Wilson,
Turner, Kemper, and Muhlenberg, and Messrs.
Donaldson, Meredith, Binney, and E. L. Moore.
In 1832, their report was referred to a new com-
mittee, to select from the report a smaller collec-
tion of psalms, and publish them with the hymns,
making only verbal alterations. This committee
consisted of Bishops White and H. U. Onderdonk,
Rev. Drs. Wyatt, Wilson, Turner and Montgomery,
and Messrs. Donaldson and Meredith. It is on
this committee that Dr. Onderdonk's name first
appears, after he had become Bishop. Yet we
have some reason to believe that he performed a
good deal of volunteer labor in the revision of the
hymns. The first edition of the hymns bears a
certificate of authentication, dated in April, 1827,
and signed by Bishops Hobart and Croes, and Drs.
Turner, Wilson, Kemper and Muhlenberg. The
copyright is taken out in the names of Bishop
White, Dr. Kemper, and Messrs. Binney and Mer-
edith. We are informed that Rev. Dr. Meade,
who was one of the original committee, and is
now the Bishop of Virginia, in a late conversation,
gave the same names as concerned in preparing the
hymns, that are given by Mr. Ward. Dr. Muhlen-
berg, in his first publication, which we copied,
Feb. 17, says concerning the hymn chiefly in ques-
tion, that

"Whatever service it has done in that way, is
owing to the late Bishop of Pennsylvania, then the
rector of St. Ann's church, Brooklyn, who made
the selection of the verses out of the whole, which
constitutes the present hymn, and offered it to the
Committee of ——. The hymn was at first re-
jected by the committee, of which the unknown
claim being made upon it, earnestly voted against
its adoption. It was admitted on the importunate
application of Dr. Onderdonk to the Bishops on
the committee."

All the clergymen whom Ward refers to as having knowledge on the subject are dead. But perhaps Bishops Onderdonk, Meade, and Kemper, or some others on the committee, may shed light on the origin of this hymn, as well as of the two others which are claimed by Mr. Ward, and which are among the best hymns in the language.

The Hartford *Calendar* thus summarily disposes of Mr. Ward's pretensions:

"We consider these monstrous claims as quite setting at rest any possible question as to the hymn of Dr. Muhlenberg. Seldom has a bolder or less tenable claim been set up than these additional ones. The one hymn is the well-known 'Litany' of Sir R. Grant, brother of Lord Glenelg, to whom the Methodists have erroneously ascribed it; while the other is a paraphrase generally attributed to Logan, the Scottish versifier. Mr. Ward is probably 'morally certain' of what he states, for he says so; but if he is thus deluded, we are not less 'morally certain' that he will find few to share his hallucinations. Had he only been less lofty in his pretensions, we might have credited them, but that three of the finest sacred poems in our language, all known, and notoriously so, as the productions of others, should have emanated from the pen of Mr. H. Ward—from whom Sir R. Grant, Logan, and Dr. Muhlenberg must have conspired to pilfer—is shocking to common sense."

UNCLE TOM'S KEY.—We learn from the publish-
ers, Jewett & Co., that the issue of Mrs. Stowe's
"Key to Uncle Tom's Cabin," presenting the "Original Facts and Documents, upon which the story is founded," together with sundry "corroborative statements, verifying the truth of the work," is unavoidably deferred until Saturday next, the 16th inst. The publishers are sadly embarrassed by an unprecedented trouble, to wit, the impossibility of getting books enough manufactured to meet the orders already received, which amounted on Saturday last to 58,000 copies. The work makes a pamphlet of 262 very large 8vo pages, and is to be sold at 50 cents, in paper covers. It is very evident that Uncle Tom without a key has opened the door for the general discussion of slavery as a condition of society, in its comparison with the state of things at the North and in England. The effect of the key will be to unlock every cabin, and open the gates of every plantation for a free and full investigation. Says the Southern *Baptist*, April 6:

"Mrs. Stowe's second book will consolidate the fortune gathered by the first. But it will have a different reception from that of the first. It claims to be a book of facts. It will provoke investigation as such. As such it will receive the most searching investigation. If its statements cannot endure the test, the bubble reputation, which she now enjoys, will break even more rapidly than it was blown. If its statements are true, some of our people may look into the logic of her conclusions, and may undertake to show what the same kind of reasoning proves with regard to the North."

FRENCH PRIMER.—"Abecedaire Francais-Anglais Illustré, ouivi d'un Vocabulaire Pittoresque, contenant 500 Vignettes, a l'usage des deux Nations." A French-English Illustrated Primer, with Pictorial vocabulary, containing about 500 vignettes, for the use of both nations. By J. D. L. Zender, M. D., de Paris, member of several scientific societies both in France and the United States. Published by J. C. Riker. There is much ingenuity and invention in this book; the illustrated alphabet has all its pictures of objects that are named alike in both languages, Arcade, Bracelet, Cage, Dragon, Elephant, Face, &c.

D'AUBIGNE.—Messrs. R. Carter & Brothers have received from Edinburgh the first sheets of the forth-coming fifth volume of the "History of the Reformation," by Dr. J. H. Merle D'Aubigne, and expect the remainder by the next steamer. By an arrangement with the author, the American publishers pay a certain consideration for the first sheets, and will pay an additional sum in case no rival edition is issued within three months of theirs. It is expected to appear during the first week in May.

MENDON ASSOCIATION.—A Centurial History of the Mendon Association of Congregational Ministers, with the Centennial Address, delivered in Franklin, Mass., Nov. 19, 1851, and Biographical Sketches of the Members and Licentiates. By Rev. Mortimer Blake. Published by Sewall Harding, 156 Washington street, Boston. 18mo, pp. 348. A highly instructive contribution to local religious history.

A YEAR'S WORK.—Uncle Tom is now one year old. On the 20th of March, 1852, Messrs. John P. Jewett & Co. sold 3,000 copies of Uncle Tom. On the 20th of March, 1853, they had published 305,000 copies, or—as only about 300 business days had transpired—they had sold (at the ordinary book-rate of one thousand copies to an edition) AN EDITION A DAY for that entire period. Sufficiently remarkable as this may appear, we learn from them—what is more remarkable still—that the demand continues *without sensible abatement*; nearly as many copies having been sold during the past month, as in any other month in the year. The work is now in active sale in the South, and constant orders are coming in from all parts of the world, Oregon, California, and Australia not excepted. The last foreign mail brought an order for the illustrated edition from Persia!—*Congregationalist*, March 20.

MERCANTILE LIBRARY.—The Directors and Trustees, it is understood, have finally agreed to remove from Beekman street to the site purchased in Astor Place.

It is proposed to demolish the Astor Place opera-house, and erect a suitable library building on the site—it being thought that the cost of a new edifice will not much exceed the expense which would be required to adapt the present edifice to library purposes. The removal will not probably be effected until January, 1854.

ARTHUR.—"The Old Man's Bride," by T. S. Arthur. 12mo, pp. 347. Published by Charles Scribner. With Vignette.

WILLIS.—"Summer Cruise in the Mediterranean, on board an American Frigate." By N. P. Willis. Scribner, publisher. 12mo, pp. 396.

BROWNE.—"Yusef, or, The Journey of the Frangi, a Crusade in the East." By J. Ross Browne, author of "Crusoe Life," &c. 12mo, pp. 421. With 50 illustrations, from sketches by the author. Published by the Harpers.

BOUNDS.—"The Boundary Tree; or, the Spirit that heals Differences." Published by the American Sunday-School Union, Philadelphia. 18mo, pp. 72.

GRIMSHAW.—"History of the United States, from their first settlement as colonies, to the Peace with Mexico in 1848." By William Grimshaw. Revised and corrected, with additional chapters, by A. H. Grimshaw, A.M., M.D. 12mo, pp. 424. Published by Lippincott, Grambo & Co., of Philadelphia. This well known work has been before the public for thirty years, and widely circulated all over the country.

WILLSON.—"History of the United States, from the Earliest Discoveries to the Present Time. With additions, containing a history of the British Provinces and of Mexico." By Marcius Willson. Published by Newman and Ivison, New York. 12 mo. pp. 429. A revised edition of a long known and widely circulated book.

WHITE.—"Essays in Literature and Ethics." By Charles White, D.D., President of Wabash College. 12mo, pp. 471. With a Portrait. Published by S. K. Whipple, Boston. Sold by A. S. Barnes & Co., New York.

UNCLE TOM'S BIBLE IN FRANCE.—We have extracted a drop of comfort for the New York *Observer*, from the New Orleans *Christian Advocate* of April 2. It is a passage of a letter from its French correspondent.

"Uncle Tom's Cabin is having as great a run in France as it seems to have had in England and America. Whatever be the opinion on slavery, it will be acknowledged that this work has done one good in France, viz: it has awakened a desire in many minds to read the Bible. Colporteurs have reported lately that the question has been put to them, whether their Bibles were the same as Uncle Tom's; and when an affirmative answer has been made, the Bible has been bought at once.

NEWSPAPERS.

The New York Tribune commenced its 18th year on Monday, on a much enlarged sheet, and with new type, much in the style, and almost equal to the size of the *London Times*; yet the *Tribune* sells for two cents, and the *Times* for 10 (5d.) In the editorial announcement, it is stated that the white paper costs more than the price after it is printed, and that the additional expense incurred is greater than the profits of last year.

We have the first number of the "*Chicago Evangelist*," the new paper started by our N. S. Presbyterian brethren, on the discontinuance of the *Prairie Herald*. It is a small sheet, about the size of the Bible Society's Record, and sells at $1 a year. Rev. H. Curtis and R. W. Patterson are announced as the "resident editors," with Rev. Messrs. Gale, Spies, Spencer, Eddy, and Pitkin as associate editors. The paper is neatly printed, and we are happy to respond to its request for an exchange, notwithstanding the difference in price and the still greater difference in cost. We trust it will not be our fault if any other than kindly relations ever subsist between them and us. The principal feature we find in the first number is the apparent solicitude of the conductors to "define their position," as the politicians call it, as, in addition to the prospectus, there are no less than seven articles by editors and associate editors, occupying between five and six of the twenty columns of the paper, occupied mainly with this matter. On one class of subjects, in regard to which the people of the North-West are much awakened, the leading article of the paper says:

"In respect to some of the great leading questions which agitate the public mind in our day, we choose to let our paper tell its own story. It cannot be distinctively the advocate of any particular reform. But the sympathies of its editors and correspondents are with the truth, and with the right, and against intemperance, and licentiousness, and Sabbath-breaking, and oppression of every kind. The paper may be expected to speak plainly on all these subjects, as occasion may seem to require."

The *Evening Post*, the most able and independent daily paper in this country, has again enlarged its sheet, on removing to its new quarters, corner of Liberty-street. It is to be printed on a new press of Hoe's revolving-form pattern, driven by an Ericson or caloric engine—the first application of the new driving power to printing purposes.

RELIGIOUS INTELLIGENCE.

ALBANY.—We learn that Dr. Palmer's church, at Albany, have completed a subscription, secured by bond, for the payment of the *last* instalment of their debt, amounting to ten thousand dollars. This makes in all twenty-five thousand dollars *given outright* within two years—besides benevolent contributions—to pay for the church and chapel. No pews have been sold, and the society now own their accommodations for worship entirely free from debt, and have only to raise annually the amount of current expenses. The church edifice is to be repaired, also, during the summer, and the means for doing this are in great part, if not altogether, raised on the same subscription which provides for the debt. This important enterprise is thus successfully carried through. There have been many things in its progress to call for special gratitude. So far as we know, the church and its pastor have the entire good will of the other evangelical churches of the city. There was ample room, and no other church has been interfered with, or weakened by the establishment and the success of this. Of course no occasion for unfriendly collision has arisen or is likely to arise. We commend the liberal and Christian spirit of the Albany churches to general imitation.

MORE STEPS IN THE RIGHT DIRECTION.—We have already published the fact that several of the churches in New Haven have recently raised the salaries of their pastors. We might have added to our list the College-street church. This church have not only raised, by a unanimous vote, the salary of their pastor, Rev. Mr. Strong, to $1,400, but extinguished their entire indebtedness amounting to nearly $8,000.

We copy the following items of religious intelligence, just as they stand, from the last *Puritan Recorder*:

GOING ABROAD.—Rev. Dr. Nelson, of Leicester, as we are happy to learn, will embark for Europe, in the Baltic, from New York, on Saturday next, to spend a few months in traveling in England and on the continent. We indulge the expectation that our readers will occasionally be favored with communications from his ready and able pen.

Rev. Dr. Vinton, of this city, and Professor Felton, of Harvard College, will also take passage in the Baltic. The Professor goes to spend a year in Greece.

BAPTIST CHURCHES.—The *Watchman & Reflector* states that the Baldwin Place church and society, in this city, have extended a unanimous invitation to Rev. R. Jeffrey, of Albany, N. Y., to become their pastor.

Also that the Baptist church and society in Jamaica Plain have given a call to Mr. Heman Lincoln, late pastor of the church in Franklin Square, Philadelphia, and one of the editors of the *Christian Chronicle*.

ILLNESS OF REV. DR. SHARP.—The same paper says:—"We are sorry not to be able to report Dr. Sharp as convalescent. His feeble health for a number of weeks past, has laid him astile from active labor and has excited the apprehensions of his people and numerous friends. So vigorous has he been for the last few years, that strong hopes were felt that he might be continued through a good old age, and his unimpaired and conscientious energies still be given to Zion. We shall join in a deep feeling of general regret should those hopes be disappointed."

DEDICATION.—The Congregational meeting-house recently erected at Deansville, in Marshall, Oneida Co., N. Y., was dedicated on the 17th instant. Sermon by the pastor of the church in Clinton, from the text, "O Lord I beseech then send now prosperity;" which was an able discourse, and very appropriate. Another discourse was preached in the afternoon, by the pastor of the church at Paris Hill, from the text, "Enlarge the place of thy tent." The preachers were assisted in the services, by four or five other pastors from the vicinity. A newly formed choir performed their part exceedingly well. [COM.

CHURCHES IN CHICAGO.—A friend in the West writes:—"There are likely to be two more Congregational churches in Chicago, and probably many more in Northern Illinois. When the Second Congregational church was formed in Chicago, R. W. P., *i.e.*, Rev. Mr. Patterson, of the Second Presbyterian church, wrote to the *New York Evangelist*, that that Second Congregational church took the last of *Oberlinism* that there was in Northern Illinois. The two more Congregational churches, one in the north part of Chicago and one on the south, are soon to have existence. And as the second took the last of Oberlinism, of course these two must be Orthodox."

Rev. Levi Packard, of Spencer, Mass., after a ministry of twenty-seven years in that place, has requested a dismission from his pastoral relation to his people.

Rev. Mr. Gerould, of Hinsdale, N. H., says the *Congregational Journal*, has closed his labors with that church. He has been a laborious and successful minister.

TWENTY NEW MISSIONARIES.—The London *Patriot* holds out the hopeful prospect of an addition of twenty new missionaries to the number now laboring in India, under the auspices of the English Baptist Missionary Society. The increased expenditure will amount to twenty-five thousand dollars annually.

PHILADELPHIA.—Rev. S. H. Reid was installed Pastor of the First German Reformed Church in this city, on last Sunday evening: The Rev. J. B. Kellar preached the sermon, and delivered the charge to the people, and the Rev. Samuel Helfenstein, D.D., delivered the charge to the Pastor. The congregation was large, and the services were solemn and appropriate, and were attended with deep interest to the close.

MASSACHUSETTS.—An interesting revival is in progress in Phillips Academy, Andover, and at the Academy in Hinsdale, in Berkshire county. There are also revivals at Carver—the converts ons already amounting to fifty—and at North Amherst and Montague.

EPISCOPAL.—Bishop Eastburn, at Trinity Church, in Boston, recently admitted to priest's orders Rev. John Hubbard of Northampton, and Rev. Archibald Morrison of Worcester.

DECREASE OF THEOLOGICAL STUDENTS.—In the six theological seminaries of the Old School, the number of students in attendance the present year, is considerably less than at the same time last year. In but one seminary has there been an increase of students, that at Alleghany, Pa. The present number of students is 250—the number last year, 267.

J. G. ONCKEN.—A letter was this week received from him by the Secretary of the Foreign Baptist Bible Society, in which he says:

"I have only time to say, that, after most careful consideration, with the consent of the Church, and, I trust, with the approbation of our heavenly Father, I have now resolved to leave Europe about the middle of April, so that, if all is well, I hope to be with you in the beginning of May."

This brother has served the Lord here in England, and preached there with great acceptance, so well does he speak the English language.—*N. Y. Recorder.*

TURIN.—The *Armonia*, a Catholic Journal, from information which it would fain believe exaggerated, says that at Turin alone, 8000 converts have been made to the primitive religion: that is to say, (in its clerical style) 8000 "apostates." We desire the confirmation of this consoling intelligence for all the believers in Jesus Christ.

BUFFALO.—The Rev. Dr. Thompson's church, in this city, considerable religious interest prevails. So also in the North Church, and in Rev. Mr. Heacock's congregation.—*Adv.*

THE Bowdoin Square Church, Boston, have extended an invitation to Rev. Wm. Hague, D.D., of Newark, N. J., formerly pastor of the Rowe Street Church in Boston, to become their pastor, with the offer of three thousand dollars salary.

FATHER J. KNAPP.—The meeting held by this brother, in connection with both of the Baptist churches in Zanesville, is rapidly progressing in interest. Forty-three were baptised last Sabbath—about an equal number into each of the Baptist churches in this city.—*Christian Inquirer, Zanesville.*

FOREIGN.

Arrival of the Europa.—The Cunard steamer arrived on Saturday, with news to March 26. The Turkish difficulty seems to have been settled as easily and suddenly as it arose. Consols firm at 99¼@99¾.

The French funds had again advanced, notwithstanding the report that more ships of war had been ordered to the East. The *Siecle* says, that the most perfect accord exists between France and England in the difficult question of oriental affairs, and that all misunderstanding will be got over peaceably.

England.—The renewal of the East India Company's charter was a subject of keen inquiry among commercial men, as well as politicians. A meeting of the bankers, merchants and manufacturers of Manchester was summoned under the Presidency of the Mayor, on the 22d ult., to consider the subject; and the feeling of the meeting agreed with that of the country at large, in opposing the longer domination over 150,000,000 of population, by a Board of four-and-twenty Directors in Leadenhall-street.

A declaration of the bankers, merchants, traders and others, of London, protesting that they have no unfriendly feeling towards the people of France, was in course of extensive signature.

Emigration.—Immense as the emigration of past years has been, the "exodus" of this spring gives promise of being greater than in any previous season, both to Australia and to America. The last Australia mail brought 935 registered letters for Ireland, each containing a remittance. The *Galway Packet* states that by the last American mail upwards of £500 sterling was received in that village of Killimor, Galway, alone, for the purpose of enabling friends of earlier emigrants to join them in America.

Austria.—Some students of the University of Prague have been sentenced to be "beaten with rods, for making wanton demonstrations in favor of the traitor Kossuth."

Haynau's funeral procession moved through Vienna on the 17th ult., towards Gratz, where he was to be buried. Three of the Arch Dukes, Prince Windischgratz and other Austrian notabilities, followed the body.

Haynau has written a history of the Hungarian campaign. The MS. have been found among his papers, and will be published.

Madiai.—A "Protestant" writer from Marseilles, March 19, announcing the arrival of Mr. and Mrs. Madiai, from Leghorn.

"They were released from prison on Tuesday, and were immediately smuggled on board the French post-office steamer Hellespont, which left Leghorn the next morning for this place. They were not allowed by the Tuscan authorities to communicate with any of their friends, and were sent on board very thinly clad, not being even permitted to take some clothing which was waiting for them at a hotel. Some English gentlemen, learning their destitute situation with regard to clothing, sent them some.

"Rosa Madiai appears a very intelligent and interesting woman, but the mind of her poor husband is apparently gone. This is no doubt mainly to be attributed to the many privations he has undergone. They are traveling under the assumed name of Francisco and Rosa Paulina, and were not allowed to land here before the Tuscan consul had communicated with them. They are uncertain as to their future movements, but will, no doubt, sooner or later visit England, to whose powerful sympathy and interference they are principally indebted for their liberation."

On the same subject, Rev. Thomas Sleeman, British Chaplain at Leghorn, writes, of date 17th ult.:

"As reports of the ill health of Francesco Madiai have reached England, his friends will be glad to learn that (though still feeble) he is much improved, and I have no doubt but that a few weeks of freedom will perfectly restore him; I grieve, however, to add, that his mind appears to be greatly shaken. The iron has entered into his soul; and in a protracted conversation I had with him yesterday, I discerned with pain many unmistakable symptoms of mental disease, which afford ground for great apprehension. Rosa Madiai is well, and her mind (as I know her can testify) is even more vigorous than her body. She is a woman who commands the respect as well as excites the sympathy, of all who have the privilege to converse with her."

Australia.—From this wonderful country we again have later news by the way of Panama than from England. So late as the 11th of January, business was thriving, and the number of arrivals increasing.

The government escort which arrived at Melbourne from Bendigo and Mount Alexander, on the 9th of January, brought down 20,007 ounces of gold. The quantity received from the same places by a previous escort, amounted to 17,500.

At Melbourne flour was firm at £3 10s. 6d. per ox. Flour was held at, for old, £20 per ton; new, [illegible]; groceries received by ship Kepler, from New York, were firm at the following quotations: hams, 1s. per lb.; butter, 1s. 2d.; cheese, 8½d.; dry goods; half gallon pickles, 37s. 6d. per dozen; sauces, 7s. to 12s. per dozen; vinegar, 10d. per gallon.

The Australia correspondents of English papers give accounts both doleful and amusing, of the condition in which emigrants find themselves on arriving at Melbourne, from the high prices and the extreme difficulty of finding houses or lodgings. None but men of energy, who will rough it cheerfully and become colonists in spirit, ought to go there. A person writes to the *British Banner*, Dec. 1:

"It is no joke emigrating when in the colony; the theory is beautiful, and, if men have but prudence and energy when the difficulty really meets them, and will not refuse to be despondent, the result will all be well. Sixty per cent. of emigrants to this land do well; but when in the colony two months, they begin to grow to the soil, and change their opinions, unless they are like our useless things, who are utterly unfit for a life of any energy.

"Then the climate of Port Philip. In the Bush it is extremely healthy, but Melbourne is the paradise of undertakers and doctors. Melbourne is very unhealthy; influenza, dysentery, the Melbourne fever, pulmonary affections, hydrocephalus, &c. &c. superabound. Children die most sadly and rapidly, and are not so sturdy as those born in England. The reports of the salubrity of Australia may be literally true, but Melbourne is the entire reverse of healthy. The cold, bitter south wind will whirl rapidly upon us after a sweltering August heat of 120° in the day duration, and the change will be instantaneous. Laryngitis sometimes occurs from this, and when consumption does attack an individual here (Melbourne) its progress is often fearfully rapid."

France.—The Toulon journals state that the cabins of the screw ship Napoleon were being magnificently fitted up. "The Napoleon," says the *Sentinelle*—

"Is about to accomplish a noble mission. If report be true, she is to proceed to Civita Vecchia to receive on board the Holy Father, who, as we have already stated, is to come to France in the beginning of May to crown the Emperor and Empress of the French."

Government, after the various specimens they have had of contract meats, have at length, we are informed, wisely decided to supply henceforth from their own resources, instead of by contractors as hitherto, salt beef and pork. The result of that implicit reliance may be placed on the good quality of this article of consumption."

The arrangements for the establishment of a new bank at Constantinople were proceeding very satisfactorily. The principal bankers and merchants of the city—eight of them Armenians, and two Europeans—are to be the founders of the bank.

The new clipper ship Star-of-the-East, which was built at St. John's, Newfoundland, and arrived recently at this port with a cargo of timber, has been purchased by Mr. James Beazley, of Liverpool, for the Australian passenger trade for £16,000, the largest amount ever realized on a colonial built ship.

The Hungarian garrison in Ancona is about to be changed, as the soldiers are very disaffected, and it is generally surmised that the regiment will be broken up.

Rome.—Mr. William Petre, paid secretary to the British Legation at Florence, who has for upwards of eight years discharged the duties of British Charge d'Affaires at the Papal Court, although not officially recognized in that capacity by the government of his Holiness, has just been superseded by his post by Mr. Lyons, son of Sir Edmund Lyons. Probably the fact of Mr. Petre's being a Roman Catholic, and therefore to a certain degree unavoidably subservient to the wishes of the Pope, has had its weight with our government in this determination.

FROM OUR ENGLISH CORRESPONDENT.

BRITISH INDIA. PROVIDENTIAL INTIMATIONS.

ENGLAND, March 19, 1853.

Parliament and the press and the more intelligent portion of the community are all much engaged in the consideration of the subject of British India. The powers of the East India Company terminate in April 1854, and for some time past a select committee has been receiving evidence in relation to India and its government. The last two administrations shrunk from dealing with subjects of such vast magnitude, and the present ministry, while professing every desire to improve the occasion, appear unwilling to prolong and extend the inquiry in progress, and have not as yet yielded to the urgent request of the friends of India, to defer the final decision, and to renew the powers of the Company only for a short period, say for two years, in order to be prepared for sea, and was expected to sail on the 23d; whether to co-operate with the British or to be inactive or independent spectators, is not known in any quarter. The French government is mainly responsible for this crisis. As self-elected "protector of the holy places," the French ruler has enforced demands, by Lavalette, which were quite incompatible with impartiality toward the Greek Church; and in fact conflicting firmans were wrung from the Turkish minister by France and Russia.

Six

Editors' Table.

REASON AND FAITH, and other Miscellanies of Henry Rogers, author of "The Eclipse of Faith." Boston: Crosby, Nichols & Co.

We have here, in a volume of 438 pages, several of those articles on religious subjects or subjects partly religious, which have given within a few years past so remarkable an interest to the Edinburgh Review. The last and greatest of these is the elaborate dissertation entitled "Reason and Faith: their claims and conflicts," which appeared in the Number for October 1849. The article on "the right of private judgment," first published in January 1843, is the last but one. In these two admirable articles we find the most valuable portion of the volume. The subjects of which they treat are closely related to each other, and are of great importance in their connection with the system of "church principles" on the one hand, and with the modern type of infidelity on the other. An article on the "genius and writings of Pascal," first published in January 1847, contains in outline some of the same views which the grand dissertation on "reason and faith" gives with more copious illustration. Another on the "British pulpit," is worthy to be studied by all preachers, and especially by all who are learning to preach. The article on "Luther's correspondence and character" is a fine specimen of the author's historical studies.

Few volumes of Miscellanies, reprinted from periodicals, are equal to this in argumentative soundness and force, and in all the qualities of manly eloquence. Without the glittering polish of Mr. Macaulay, or the gorgeousness of Sir James Stephen, the writer of these articles has contributed hardly less than either of them to the recent power and splendor of the Edinburgh Review.

A SUMMER CRUISE IN THE MEDITERRANEAN, on board an American Frigate. By N. Parker Willis. New York: Charles Scribner.

This is a reprint, in a new form, of what was published twenty years ago, when the "cruise" was new. The admirers of Mr. Willis—and they are many—have here a most favorable specimen of his peculiar style. His prose is poetry, sometimes better than most of what he has written in verse. It is poetry, however, not of the highest sort, but of that sort which pleases and amuses.

INTERVIEWS: MEMORABLE AND USEFUL; from diary and memory reproduced. By Samuel Hanson Cox, D.D. Pastor of the First Presbyterian church, Brooklyn, New York. New York: Harper & Brothers.

We were wondering why we had not received this book, when we found it had been already lying on our table for some time past in a heap of less noticeable and less valuable matter. And what shall we say of it now that we have it in hand? We need not find fault with it. Others have done that, and others still are likely to do the same thing, to the full extent of its demerits. This we may say, the faults are of such a nature that if they had been wanting, the authenticity of the book, notwithstanding the author's name in the title-page, might well have been doubted. If some kind but severe critic had gone through the book while yet it was in manuscript, and had persuaded the author to erase everything that is obnoxious to criticism, the printing of the book would have cost but little, and the sale of printed copies would hardly have brought the publisher enough to pay that little. Take the book as it is, with all its faults; and if you begin to read it, you will hardly have leisure for anything else till you have finished it. Whatever doubts may be raised as to the correctness with which Dr. Chalmers or Dr. Emmons is represented in these "interviews," there can be no doubt that we have Dr. Cox here just as he is. Whoever knows him, will be glad to see him; and whoever knows him not, ought to rejoice in such an opportunity of becoming acquainted with him. To find fault with Dr. Cox's style, is to find fault with him for being what he is. His style is an essential part of his mental identity; it is an idiosyncrasy of his nature. Singular as is his diction, it is curiously suited to his thoughts. He thinks in words, and his can hardly bear to be translated into any other forms of speech than those in which they array themselves spontaneously. And besides this naturalness—or, if you prefer to call it so, this natural unnaturalness—of diction, there is a glow of conviction and earnestness on every page which can hardly fail to charm even the most dissentient reader.

The illustrious John Quincy Adams figures in one of these "interviews" not much to his own advantage. And in that interview as in all the others, the reader cannot but feel a curiosity to know how Dr. Cox would have been reported and represented if the dialogue had been written by the other interlocutor. What Dr. Emmons, in his ninety-fourth year, said about Dr. Cox, after that consultation ("memorable" if not "useful") of August 11, 1838, perhaps some survivor might even now be able to remember. The interview with Mr. Adams, "from diary and memory reproduced," reminds us of the never-to-be-forgotten fact that Mr. Adams from his early youth to the day when he fell at his post in Congress, kept a most voluminous diary—a record, the terrible exactness of which more than one person had occasion to remember. What entries were made in that diary under the dates of Sept. 27 and 28, 1825, perhaps the world may one day know. Then perhaps the readers of this volume, if any of them live to see the day, may know what Mr. Adams thought of Dr. Cox, and how far his report of the long conversation agrees with that which we have now before us.

THE "THREE ORDERS" OF PRESBYTERIANISM.

We subjoin those passages from Dr. James P. Wilson's Essays on Lay Presbyters, which accidentally failed to reach the printer last week. Dr. Wilson would hardly have been accounted orthodox by some of our New School Presbyterian friends who think that the New England Congregationalists have greatly backslidden or that they have not now, as they are thought to have had in a former age, "the three orders."

"If a single proof of the existence of a distinct order of ruling elders can be shown from the Scriptures, it is sufficient." But they show that TWO ORDERS ONLY were constituted by the Apostles, *presbyters* or bishops, and deacons.

"The form of government at present used in the Presbyterian church has retained the alternative; the choice or election of two, or of three orders, and thus give to neither side just ground of offense. In it we cheerfully acquiesce. These outlines of the reasons upon which three orders have been refused, in, we believe, *a majority of our churches*, have been reluctantly given, but *the confident style of several recent publications* of opposite sentiments, has rendered the defense of our own opinion, and that of our fathers, a duty. The question is extremely simple. Did such a distinct intermediate order exist in the apostolic churches? Until it be shown, either by fact or Scripture, we may safely adopt the negative, both as to the lay presbyter and the diocesan bishop. But we have found nothing for either, except hearsays, opinions, and some forged writings."—*Chr. Spectator*, 1828, p. 289.

PHOTOGRAPHS OF CHRIST.

We like to have *photographs* of our earthly friends: i. e. their portraits drawn (*grapho*) by the light (*phos, photos*). How can we obtain a photographic likeness of our best friend, God, who is invisible? Let us see. Christ is "the image of God" (2 Cor. 4 : 4, and Col. 1 : 15). "The glory of God" is seen "in the face of Jesus Christ," (2 Cor. 4 : 6.) But where is the Light that shall draw this image for us, that we may possess it and feast our eyes upon it when we will? Again let us see. God himself is Light (1 John 1 : 5). He shines (2 Cor. 4 : 6) with a glory that mortal eye cannot behold and live (Ex. 33 : 20), except that glory be veiled in human nature, as it is in Jesus Christ. In Christ it shines upon all men (John 1 : 9). Thus He is "the Light of the world" (John 8 : 12). He is "the Sun of Righteousness" (Mal. 4 : 2). His Gospel conveys His Light (2 Cor. 4 : 4).

Now comes the greatest difficulty. On what shall a photograph of Christ be drawn? It is the likeness of a spirit; it cannot be drawn on canvas, ivory, silver, or "tables of stone;" but solely on "tables of the heart," ineffaceably on the soul, which will live forever. It is drawn "not with ink" or colors, "but with the Spirit of the living God" [2 Cor. 3 : 3]. But how can infinite purity be imaged on impurity? Indeed it cannot. But if the heart *receive* the Light [John 1 : 12], there is an image formed at once; the soul is renewed, born again, born of God,—shown a likeness to its Father, and is called "godlike" ["godly"], "Christlike," "Christian." Let "the Light of the glorious Gospel of Christ, who is the image of God," continue to "shine" into the heart [2 Cor. 4 : 4, 6], i. e. let the soul commune with Jesus in His Gospel, which is the operative instrument or "*record* of the Spirit [Eph. 6 : 17], by which the Spirit works on the heart, and "the soul will be renewed day by day" [2 Cor. 4 : 16]; and as that on which it is drawn shall be improved, the likeness itself will improve toward the perfection which it shall finally attain [1 John 3 : 2.]

The man who possesses a *photograph of Christ* is wonderfully changed. Before he possessed it, he could see no beauty in Christ that he should desire Him [Isaiah 53 : 2]. Now he is unspeakably lovely and precious to him [1 Pet. 2 : 7, and Cant. 5 : 16]. Then he sought his own pleasure [1 Pet. 4 : 3], or at least was not ready to *give up all* to please Christ [Mat. 19 : 22]. Now he is ready to *die*, if need be, to serve and please Him [Acts 21 : 13]. Reader, if you desire a *photograph of Christ*, do not copy those of other men, however Christlike they may seem; for not one of them is perfect, because that on which all are taken is imperfect, very imperfect. It is as if, instead of asking a friend to sit for his photographic portrait, you were to copy one which had been taken on an imperfect plate. Your copy will contain all the imperfections of that plate, added to all those on your plate; and if yours be copied by another, this other will add to the imperfections of its own plate all those on yours, and so on indefinitely.

Young Christian!—soul new-born of God—take no follow-Christian, however experienced, whatever be his reputation for piety, for your standard. Take Christ himself; study his life on earth, his Gospel, his *whole Word*—for the whole of the Bible is his Word. *What these teach*, no. If you find that it will carry you far aside from the path of those about you, who profess to love God, do not be startled; but *look more carefully*, and be sure that you have rightly apprehended Christ, teaching and asking wisdom from above [James 1 : 5]; follow His teachings wheresoever they shall lead you,—remembering that "every one of us shall give account of himself to God" [Rom. 14 : 12]. Not only may you not safely follow, without inquiry and examination, the example or teaching of any individual Christian, but you may not thus follow any body of Christians, however respected and honored. "*Search* the Scriptures," says Christ [John 5 : 39]; and God, in his Word, commends as "noble" the Bereans, who "searched the Scriptures daily whether these things were so," before they would take the Words of those honored men of God, Paul and Silas [Acts 17 : 10, 11]. *Merely* convicted sinner! when you think that in order to be saved, you have only to reform your life, and live as Christians do, so far as *you* can see [2 Cor. 4 : 4], do not let Satan deceive you with the thought that you have "counted the cost!" [Luke 14 : 25–28.] "Search the Scriptures" [John 5 : 39]; see what GOD requires. He asks ALL *that you have* [Luke 14 : 33], and it is an excellent bargain you make when you give up *all* for Christ [Mat. 16 : 24–27, and 13 : 46]. What is all *you have now?* What *will it be in your dying hour?* What will it be at the bar of God? What is Christ now! But *you* do not know how *precious*" he is [1 Pet. 2 : 7]. What will Christ be *then* to his friends?—what to his enemies?—what the inheritance in which they are co-heirs with him? [Rom. 8 : 17.]

Give up your heart to Christ; and though you shall then find yourself a changed man, a new man, yet you will find that on account of the warfare that is within [Rom. 7 : 18–23], the world will not see truly in your life your heart. They will not see fully your determined purpose; but the corruptions of the "old man" will mar the life of the "new man;" and as Satan now tries to cause you to stumble over these things in Christians, into perdition, so he will use your faults *then* to destroy others. But also remember now, that not all who wear the Christian name are Christians. God only knows who are *tares among the wheat*. For aught you know, Satan may now be using tares to stumble you. But "believe on the Lord Jesus Christ, and thou shalt be saved" [Acts 16 : 31]. G. H. W.

The following lines, entitled "Necklaces"—copied from the last number of *Putnam*—are evidently from the pen of Bryant, who informs his readers that "the boys in the streets of Malta string the jasmine blossoms, and give or sell them to the passers-by."

That was a fair one, which a queen
Pulled the great pearl from, in her spleen,
And drank its rich corroded sheen;

And flashing bright was that which met,
And clasped its fatal diamond net,
About Maria Antoinette;

And cool and fresh the dewy band,
Which poor Undine, with trembling hand,
Snatched from the wave, for Hildebrand;

But better mine, a little thread
Of jasmine blossoms, tipped with red,
As if in breaking they had bled.

It was all sweetness, and to one
Whose life on shore had just begun,
The very best beneath the sun.

Shady Side.

A writer in the *Congregationalist* makes the following confirmatory statements in regard to the correctness of the pictures so graphically drawn in this new work—almost a rival to Uncle Tom's Cabin:—

The facts that attest the truthfulness of the more shaded features of the narrative are multiplying every day, and on each hand. If they were gathered up, and put in print as they might be, and ought to be, they would make a volume of tragic earnest, over which the public mind and conscience could not easily slumber. From the silence of such suffering histories very few voices have spoken out. There has been a veil over these darkened paths where many a servant of God has walked with a great suppressed anguish of spirit. It is well that the veil be lifted—that these histories become vocal and audible.

We heard the other day of a minister in a neighboring State, who had turned farmer to secure a living for himself and his family. He is in the very prime of his manhood, and a man of superior power, as a writer and speaker. His services were sought in various places, but nowhere was the compensation such that he could venture to trust to it for his daily bread. Fortunately, there were a few broad acres at the oil of homestead inviting tillage, and with the natural feelings of a husband and father he has transferred the dependent ones of his household from the pinched and straitened life of "the parsonage" to a more goodly land.

Such scenes will become more and more frequent and familiar, if there be not a wide reformation in respect to the pecuniary support of those who preach the Gospel.

A good brother in the ministry, whom we know and love, was settled in a thriving manufacturing village (which has a dozen names, likely enough) upon a salary of four hundred dollars. Finding his family suffering for the want of some quite indispensable comforts, and being considerably below the bottom of his purse, he sought and obtained the privilege of sawing a load of wood that lay at the door of a neighbor. While thus employed very early one morning, a rich neighbor came along, and something like the following conversation occurred, not long but spicy.

Parishioner.—"Good morning, Parson!"

Minister.—"Good morning, sir!" [No cessation of the saw.]

Par.—[Looking on rather sourly.] "Parson, I fancy our people would be quite as well satisfied if you were at work in your study, instead of being at work in a neighbor's wood pile."

Min.—"Mr. ——, you—mind—your—own—business." [Saw goes on.]

Par.—"Well, that's civil!"

Min.—[The saw rests a moment.] "Mr. ——, you can't live, and you don't live on one cent less than eight hundred dollars a year. You haven't a brood of little ones to care for as I have. You don't entertain so much as the one-twentieth part of the company that seeks my hospitality. If I tack myself with physical labor to earn a trifle for the purchase of articles for the want of which my sick wife is suffering, you have nothing to say against it. You mind your own business!" [Saw resumes.]

The parishioner walks on with his hands in his pockets.

We say again, it is time somebody spoke out. It is time the churches—such churches, and such parishes—came to repentance, and brought forth fruits meet for repentance. Why, there is not a conductor, or a station master, on any of our considerable railroads, there is not a clerk in any respectable mercantile establishment on whom any considerable responsibility is laid, who is not better paid than are the majority of our country pastors. And these conductors and clerks have not spent nine or ten of the best years of their lives, and hundreds of capital, in qualifying themselves for their places. This is all wrong, and must be seen to be wrong, and must be remedied, or very great and sad evils will ensue.

ISLES OF THE OCEAN.—A church of fifteen natives has been constituted in Aneiteum,—the first that has been formed among the Papuan race. "The cause of God triumphs," says Mr. Geddie, "in the face of all opposition." The people are fast forsaking their idolatry, and coming over to the Lord's side. The old house of worship having become too small, a larger one has been commenced. The school at the station numbers one hundred scholars, sixty of whom are females. At the several out-stations about two hundred pupils are in the schools. Mr. Geddie, after having spent some weeks in visiting the islands in that part of the Pacific, in the 'John Williams,' says, "The isles in this part of the Pacific are literally waiting for the law of God. Even on the blood-stained shore of Erromanga, we thought it safe to land on the very spot where Williams was killed; and we left two teachers there at the request of the people." More missionaries are earnestly called for.

NEW ASSOCIATION.—We learn that several members of New Haven West Association are about applying to that body for leave to organize a new association under the name of the New Haven Central Association. The application is made, we understand, not because they differ in religious sentiments from New Haven West, nor because past intercourse with them has not been pleasant, nor because they cherish any other than the kindest feelings towards every member now belonging to that body; because the Association is so large; making, in their view, such a division desirable; and because they would meet more especially for mutual improvement, and more frequently than the meetings of that body are held.

New Haven West Association was to have convened yesterday (Wednesday) for the purpose of considering the subject, but of the result of their deliberations we are not informed.—*Hartford Rec.*

A native of the Sandwich Islands, being a witness before the Lord Mayor's Court at London, was questioned on the knowledge of an oath. He replied, "A man who tells a lie will have nothing but pain hereafter. (Pointing to the fire.) The spirit of a good man will leave his body and go to Heaven. The truth is always told when the heart is warm (purely directed.) God is Jehovah in Heaven. The body dies, goes to dust. The soul lives after death. The oath I take is like a prayer, calling upon God to look and see that what I say is true."

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